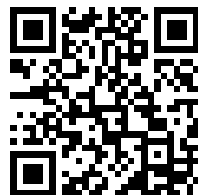


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THE MOST REV. P. A. FEEHAN, D. D.

# THE LIFE *of* Patrick Augustine Feehan

BISHOP OF NASHVILLE  
FIRST ARCHBISHOP OF CHICAGO  
1829-1902

*By*  
The Reverend Cornelius J. Kirkfleet, Ord. Praem.  
*Author of the "History of St. Norbert"*

With Introduction by  
The Right Reverend Peter James Muldoon, D. D.  
Bishop of Rockford, Ill.



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With Sixteen Illustrations

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## P R E F A C E

**D**URING the summer of 1918 great interest was aroused in local Catholic historical matters by the organization of the Illinois Catholic Historical Society. The first number of its excellent Review appeared in July and caused not only history to be the topic of conversation in many Catholic circles, but also led a number of people to rummage through old papers and family relics hidden in closets and covered with dust. I was visiting friends at the time and was given the pleasure of glancing through an old scrap-book kept for years by a pious nun in one of the convents of Chicago. It contained newspaper clippings, speeches, articles, etc., that had reference to Patrick Augustine Feehan, first Archbishop of Chicago. The more I read the more deeply I became interested in the life of this providential servant of God and resolved to rescue this historical material from oblivion. I began gathering data about his early life and found a kind and enthusiastic helper in the Rt. Rev. P. J. Muldoon, D. D., Bishop of Rockford, Ill. With the substantial assistance of this intimate friend of Archbishop Feehan I tried to retouch that beautiful portrait, fading perhaps from the memory of a large number of friends and admirers.

Credit should also be given to the Rev. James J. McGovern, D. D., author of the "Souvenir of the Most Rev. P. A. Feehan's Silver Jubilee." Furthermore, the interesting works of the Rev. D. A. Quinn, "Heroes and Heroines of Memphis," and the proceedings of the "World's Catholic Congresses and Educational Exhibit," published by J. S. Hyland and Co. in 1893, fur-



nished me with numerous data and interesting accounts of the various happenings of this period.

To what extent I have succeeded in retouching the fading portrait, the reader may judge; I at least have the satisfaction of having saved the historical material scattered through books and papers, as well as the personal recollections of some intimate friends of the great Metropolitan of Chicago.

THE AUTHOR.

Sept. 13, 1921.  
St. Patrick's Church,  
Maytown, Sublette, Ill.

## INTRODUCTION

**W**HEN the author of this biography asked me to write a short Introduction, I was reading "The Centennial History of Illinois." With sadness I noticed that in the chapter devoted to "The Growth of Education, Art and Letters," for the years 1893-1918, with the exception of two and one-half lines referring to one high school, there was nothing said of the great Catholic school system comprising grammar and high schools, colleges and universities. Also in the chapter "Illinois and the Great War" there is not even a passing mention of the large share the Catholic schools of all grades had in assisting the various relief organizations during the war. We are told that, "The State Council of Defense received valuable assistance and co-operation from the public schools of the State, and from the University of Illinois, the State Normal Schools, the University of Chicago, Northwestern University and the colleges." This statement permits the reader to suspect that the parochial schools and the Catholic institutions for higher education of the State of Illinois held back and did not do their full share. I doubt if any were more patriotic in the great crisis or worked more diligently to give aid and to sustain the authority of the State and Nation than did the pupils and teachers in our institutions.

Why these omissions? I cannot believe that it is entirely intentional; but it is surprising to find state historians apparently knowing so little of the great moral, cultural, and educational force constantly at work in the State of Illinois. I think, in part, we

Catholics are to blame, as we have not put the glorious records of the Catholic Church in the State in more acceptable and obtainable form. What a blessing a history of the Catholic Church in Illinois would be! Such a work would make it impossible for any fair historian to pass by the magnificent work of the Church in an article on "The Growth of Education, Art and Letters," during a most fertile period of our State history (1893-1918). Again, how useful would be a history of the sacrifices, achievements and struggles of the Church in this State in the class-rooms of our Catholic schools!

The present volume is given to the public with the affectionate desire to perpetuate by a feeble tribute of respect and admiration the memory of the Most Reverend Patrick Augustine Feehan, truly worthy of being entered among the "Makers of America." He left his native land when ecclesiastical superiors would have been happy to retain him on account of his unusual talents, and when his Alma Mater desired to crown him with honors by placing him in the professor's chair. He brushed aside all offers that he might with zeal and sacrifice defend and expound the cause of Christ in the then Far West. He would be the shepherd of scattered immigrants rather than the professor of the clerical youth of Ireland. The very motive power renders such a life interesting. To be driven by God's grace to give up the conveniences that are inherent to a well-established ecclesiastical order, for the sacrifices, uncertainties, and hardships of a missionary life, makes the recipient of such a vocation well worthy of more than passing notice.

How faithfully this talented son of Erin followed the call of the Holy Spirit this biography endeavors

to relate. That it is a complete work the author does not pretend, as we are yet too close to the majestic figure. Future historians will, no doubt, give an ampler and more perfect account of the life and deeds of the first Archbishop of Chicago. All major ascertainable facts have been given here, but, unfortunately for the biographer, his subject kept little in the way of correspondence, and the few letters and documents that came from his portfolio did not concern the most important phases of his life. This volume, however, will keep in permanent form the larger engagements of this faithful soldier of the Cross. I think the author has drawn a faithful picture of Archbishop Feehan, and all who knew him will find pleasure in lingering with loving admiration over the features of this spiritual father and friend.

Throughout the work you will find Archbishop Feehan ever the same quiet, retiring gentleman. As Archbishop Ryan said: "He was the same as a young priest in St. Louis as he was as Archbishop of Chicago." He never complained of difficulties and never shirked a duty. Quietly and without comment he accepted the hard conditions that were present when he went to Nashville. The work of reconstruction was accomplished so quietly and apparently so easily that all were surprised.

When the Archbishop came to Chicago, the city was still bearing the marks of the great fire and recovering from the effects of the financial panic of 1873. The history of immigration shows that following each financial panic the stream of immigrants has lessened. Thus after 1873 immigration was comparatively small and in 1878 the number of immigrants was only 138,000, whereas in 1873 it was 457,000. However, in 1880,

when Archbishop Feehan came to Chicago they numbered above 400,000, and in 1882 a new record was made with 789,000. The Italian immigrants coming to this country in 1870 numbered 3,000; in 1880, 12,000, and in 1890 their number was 100,000. Also the Slavs came in large numbers during these same years, and unfortunately most of these immigrants went to the large centers of population. Chicago saw them coming to her gates in unusually great numbers. The Catholic proportion of this army was very great and the question was how to give churches and schools to this multitude, poor in the goods of this world, and without a knowledge of the English language. The Archbishop took up the gigantic task without any misgiving or perturbation. It was in nearly every respect a new situation and required delicacy of judgment and unusual patience. How well he accomplished his task the comparative table of churches and schools (1880-1902) will tell better than any words of mine. Through it all he had great faith in the newly arrived immigrants for he often said: "All will come out well, for these people have faith."

He was most sympathetic toward all the races coming to our shores and his idea of Americanization was kindness, sympathy, coupled with aid during their first years in the United States. He said once that he feared the result if the newcomers would too rapidly discard their old-country habits, customs, or language. The change, he explained, would have to be gradual, and come from their own appreciation of the United States and the blessings conferred, rather than from a too forced action from without. His idea was persuasion rather than compulsion.

To provide priests, churches, and in part schools for

these immigrants during the high tide of this exodus from the Old World was a labor of love for him, and that he enjoyed the affection and confidence of all the elements of the great cosmopolitan city can be affirmed without fear of contradiction.

On the pedestal of the marble statue of Archbishop Feehan, which graced the Chicago Catholic school exhibit at the World's Fair, these words were inscribed: "Patron of Our Schools." His constant attention to the welfare of the schools well merited this affectionate tribute. It was during the administration of Archbishop Feehan that the Archdiocese recorded more children under Catholic care than any other diocese in the Western States, and that record has been maintained until the present, through the earnest solicitude of his successors.

Sincere in thought and action, the only one the Archbishop never understood was the flatterer or him who acted a double part. His views were large, and his heart was generous, but withal he was most economical in his administration of church funds, and unusually frugal in his personal habits. It can be said of Archbishop Feehan, I think, without exaggeration, that he was truly a Prince of the Church, in thought, word, and deed.

The writing of this short Introduction affords me an opportunity to publicly express my undying gratitude to my benefactor, friend and superior.

✠ PETER JAMES MULDOON, D. D.,  
Bishop of Rockford, Ill.



## CHAPTER I

### HIS CHILDHOOD

**HIS BIRTH—HIS PARENTS—THE FEEHAN FAMILY OF ANCIENT LINEAGE—THE IRISH A UBIQUITOUS RACE—PHIL KEARNEY—THE ARCHBISHOP'S PHYSIQUE—HIS IDEAL CATHOLIC HOME—LIFE—HIS EDUCATION—HIS LOVE FOR BOOKS—THE BALL-ALLEY—AT THE HOME OF HIS GRANDFATHER—THE O'CONNELL MONSTER MEETINGS—HE RETURNS HOME—THE IVY-COVERED TREE.**

**PATRICK AUGUSTINE FEEHAN**, first Archbishop of Chicago, was born August 28, 1829, at Killenaule, County Tipperary, Ireland. His father, Patrick Feehan, was a man of large and robust body, of strong and active mind, and remarkable for his distinguished appearance, courtly manners, and scholarly attainments. His mother also possessed many of those qualities that were so strikingly noticeable in her distinguished son. She was of a modest, retiring disposition, reserved and unostentatious; intensely devoted to her children and careful of keeping them from anything that in the slightest degree might interfere with the old faith, of which she was intensely proud, and to which she was all her long life sincerely devoted.

The Feehan family is one of ancient lineage, as may be inferred from an inscription engraved upon an old tomb in a deserted cemetery. On a green slope in Innisfail, at the foot of Slievnamon in Tipperary, stands within a deserted cemetery a Celtic cross, furrowed by the storms of centuries: it was there when the first savage Viking came to Erin, and when the last Dane was driven out of the land; it was a silent witness to the ravages of the more savage and "ruthless Cromwellian." At the foot of this cross is the tomb worn and old as the cross



## 2 THE LIFE OF ARCHBISHOP FEEHAN

itself on which is engraved, in the Gaelic tongue, "FEEHAN." The last of Archbishop Feehan's immediate family buried there was a much loved sister. The branch of the family from which the Archbishop is immediately descended is that in the city of Waterford, where for many years one of the members filled the office of Lord Mayor. The brilliant and patriotic Thomas Francis Meagher belonged to this same branch.

The Archbishop's father was the youngest of a family of two sisters and three brothers. The sisters married merchants in the city; the oldest brother, Martin, chose the life of a farmer and settled in Graystown near the old castle of that name, in the County Tipperary; Edward, next in age, became a priest and died soon after his ordination; the youngest, Patrick, left home to visit the New World, either in order to escape his father's solicitations to study for the bar, or on account of the death of his beloved brother. He never reached the New World, for during the voyage he suffered shipwreck. He lived for three days on an iceberg without food or drink, and when at last he was rescued, he returned to Ireland and settled on a farm near his brother Martin's in Springhill. In 1825, February 21st, he married Judith, the oldest daughter of John Cooney of Coleman.<sup>1</sup> This family with its many branches, as well as the family of the Feehans, gave many bishops, priests and missionaries to foreign lands; they have been called "Levitical families." Their traditions are rich with

<sup>1</sup> The following record was found among the Archbishop's papers:  
"Ex registro hujus Parochiae constat Patritium Feehan de Killenaule et Judith Cooney de Coleman junctos fuisse in matrimonium die 21a Februarii, 1825—testibus: Joanne Cooney, Alicia Cooney et aliis."  
Ita testor hac 7a die Aprilis, 1850.

Guilielmus Heffernan,  
Pastor de Clerihan.

(Translation).

From the register of this parish it is certain that Patrick Feehan of Killenaule and Judith Cooney of Coleman were united in marriage February 21, 1825—witnesses: John Cooney, Alice Cooney and others.

I thus hereby testify on the 7th day of April, 1850.

William Heffernan,  
Pastor of Clerihan.

legends of the days of St. Patrick, his sojournings among them, and the relics they possessed of those days of Erin's glory. The most remarkable legend concerns a crozier, which the Saint is said to have bequeathed to one of their ancestors, named Kearney, with the prophecy that the faith should never die out in that family.

In 1869, when Archbishop Feehan, then Bishop of Nashville, Tenn., visited Rome, he met an Irish bishop who told him that this prophecy of St. Patrick had proved false, since just a few days previous the last of the "Kearneys" had died. Bishop Feehan seemed much disturbed over this news but after a moment's hesitation said hopefully: "You know, Bishop, the Irish are a ubiquitous race. It is quite possible that some of the 'Kearneys' are living in another country." A few days later the two bishops met again, and said the one from Ireland: "I am glad I met you, Bishop, for I have strange news for you. The very day the last of the 'Kearneys' died in Ireland, the widow of 'Fighting Phil' Kearney and her children were baptized in Rome. About two hundred years ago, one of them settled in New Jersey and became the ancestor of Generals Stephen and Phil Kearney, of the American Civil War. I am delighted to find that the prophecy is true. Your Lordship is quite right in saying that we Irish are a ubiquitous race."

The Feehan family contributed many noble sons and daughters to that immortal band of heroes who suffered, for the love of God and country, all the vicissitudes of the terrible penal days. Many of them were driven by fierce persecution to fight the battle of life under the more hospitable skies of other lands, and to this day distinguished names, high on the roll of

#### 4 THE LIFE OF ARCHBISHOP FEEHAN

honor in the adopted country of the Archbishop, can trace their origin back to the silent tomb in the old deserted cemetery in the county of Tipperary.

But greater than the magnificent endowments of intellect and heart or the robust physique and wonderful courage, tempered with the ingenuousness and tenderness of a child, which were bestowed upon this gifted son of the Church, were the signal blessing and mark of celestial favor so manifested in the surroundings of his advent among his fellow beings for whose temporal welfare and spiritual elevation his pilgrimage was destined. His parents were Catholics of great piety and unswerving devotion to the old faith and all its revered traditions. Kind and gentle, temperate and provident, they received the bountiful gifts of God with befitting humility and gratitude, and used them for His greater honor and glory. No allurements of a material world, no promises of sordid gain, could close their simple hearts against the appealing eyes of the battered wayfarer, nor stifle the emotions of sympathy which the cry of distress awakened. To compromise with wrong, under whatever guise the temptation might appear, was foreign to these minds so fortified by hereditary virtue against the assaults of that ultra-selfish spirit which begot the injustices and persecutions of the times.

A beautiful illustration of Mr. Patrick Feehan's keen perception of the duty which true charity imposes upon all men cannot be more admirably pictured than in recounting an instance related by an eyewitness. Upon a certain occasion, Mr. Feehan was accosted by an unfortunate man who appealed to him for aid. After relieving the man's necessities, it was suggested to him that he had somewhat overstepped the bounds of prudence and that the best interests of his children de-

manded some restraint upon his naturally generous impulses. "It is related in the Scriptures," said Mr. Feehan, "that if a man has two coats, he should give one to him who has none. Divine Providence will take care of my children." This reply to what Mr. Feehan deemed a narrow view of Christian charity appeals with greater force to the understanding of, and sheds a stronger light upon the character of the man than all the words his most earnest admirers might utter.

Surely it should be no subject of surprise or doubt, if we but dare envisage the Beatific Mind, that in committing him to the care and training of so noble a father, the life of the distinguished son was foreordained to fructify and blossom into deeds which bear the indelible impress of a specially selected divine mission.

Notwithstanding the unjust restrictions and political disabilities to which Mr. Feehan, as well as so many of his contemporaries, were subjected in their younger days through the vigorous and malicious prosecution of the penal laws, he had obtained a liberal education, which, together with the endowment of a splendid intellect, insured him a range of information possessed but by few men of his day. He was an excellent French scholar and spoke that language very fluently, while to his studious disposition and great love of books may be traced his pre-eminence as a connoisseur and patron of the literature of his time. It was from his father that the Archbishop inherited his studious habits and keen intellect, his strict sense of justice and executive talent, while through a tender and noble mother were imparted to him those exquisite and gentle traits which endeared him to all who were so blest as to come within the radiance of his influence. In his youth he had the most conspicuous example of modesty and refinement in his

gentle mother, pursuing the even tenor of her way, doing good to those of her fellow creatures whose wants and miseries constantly appealed to her sympathies. He saw her weep with the sorrowful, console the desolate, and cherish the orphan, whilst the minutest of her earthly duties was most carefully performed. Ah! how in his declining years he made us often feel by his own gentleness and compassion that at the family altar the mother preaches by holy example even more than by her words of wisdom and piety; that the very songs she sings to quiet her restless babe are borrowed from the angels, and should her infant by the favor of heaven be called to join the celestial choirs, it carries on its lips the familiar strains of praise and love; and as it wings its first flight upward and onward through the shining stars, it hears from every sphere the symphonies of adoration and charity which are but the highest perfection of that humble hymn it had learned at its mother's knee.

The love of study and fondness for books which the Archbishop had inherited from his father, developed in him at a very tender age a marked disposition for retirement and seclusion. When other boys of his age were engaged in the active amusements of childhood, his leisure hours were mostly devoted to the perusal of instructive books. It is not surprising, therefore, that his youthful years were pregnant with all the indications of the future vocation for the sublime apostleship to which he was called. His early education was the especial care of his good father at whose fireside his first studies were begun. Associated with him in these early studies under the supervision of his honored father was a sister, sixteen months his senior. In consequence of this happy early opportunity, when "Little Pat," as

he was familiarly called, first attended school, he was far in advance of the other children of his age. At eight, he began the study of the classics. When about ten, he was sent to his grandfather, John Cooney of Coleman, that he might have the advantage of going to school in Fethard, where there was a good classical teacher. The sturdy little fellow thought nothing of walking three long miles to and from this school.

After school the boys were in the habit of frequently visiting a ball-alley kept by an old man, whom they repaid for their amusement by often sharing their lunches with him, and by giving him occasionally a few pennies. This alley had a smooth earthen floor, a high gable end, and a broken wall on one side, where the boys would lay their jackets and books. It was the old man's pride and joy to keep a record of the names of the boys who made the highest scores. Besides, he not only kept score for them but also obliged them to disperse at a seasonable hour, so that parents never had to complain of the place. The boys that used to assemble there were remarkably good and many of them afterwards distinguished themselves in various walks of life. In after years when "Little Pat" had become Bishop of Nashville, and when he visited his native land and the places hallowed by fond memories, he did not forget the old man and the ball-alley. There still was the same floor, the gable, the broken wall, the jackets, and the books—all was, as yesterday; but the old man, where was he? A middle-aged man was in his place and when questioned, answered: "My Lord, my father is dead, God rest his soul, and if he was alive, sure 'tis he'd be proud to see you. He has an account of your fine playing here in this book. You have one of the highest scores that was ever written in it, so you have."

Looking further through the book many a name then distinguished throughout the world in every profession, shone upon its faded pages; archbishops, bishops, priests, members of the bar, the press and the army; and around all the dearest memories of childhood were entwined.

Young Feehan spent about two years at the home of his grandfather, but meanwhile was allowed to make frequent visits to the home of his parents, which was about nine miles distant. Most happy associations were connected with those years. He had two uncles who were studying for the priesthood and three others who owned and superintended large farms in the neighborhood. They were tall and athletic men, the very type to inspire a boy with enthusiasm. They engaged in all manly sports and took part in all social and political entertainment. It was the time the O'Connell Monster Meetings were held in all the cities of the country. Those were gala days for our young hero. Everywhere the people attended the meetings in large numbers, cheering, singing, and carrying branches. They hoped for great things from their much loved Liberator—the idol of high and low. The Cooney young men, living a short distance from Clonmel, were prominent in preparing suitable entertainments for the distinguished guests, who were very many, and of course, young Patrick was not left behind. At those entertainments he invariably met his father and many of his relatives. They were most joyous gatherings.

At one of those dinners, Father Heffernan, the parish priest of Clerihan, who had officiated at the marriage of young Feehan's parents, made a speech, one sentence of which is especially remembered for its rich humor. Addressing O'Connell, he said:

"Mr. O'Connell, I congratulate you on your magnifi-

cent success, on the devotion of the whole country to their idolized Emancipator, particularly on the love of the people of the 'Golden Vale,' (as this part of Tipperary was called), where the land is so fertile that if you plant a twelpenny nail at night, it will be a crow-bar in the morning." There was prolonged cheering, as Father Heffernan was much loved by the people for his devotion to them and their interests. They honored him for his learning, and revered him for his humility and piety.

In his old age Archbishop Feehan often spoke affectionately of those boyhood days, especially of the happy, simple and contented lives of the working people, large numbers of whom were daily employed by his uncles. Of course, farming machines were unknown: men reaped with hooks and scythes, women bound the grain after their day's work. When the horses were groomed and fed, the cows milked and driven to pasture, supper over and all things in readiness for the night, the men, women and children assembled on a well beaten piece of ground near their dwelling. Nor was the music lacking, for there was Jack, the flute-player, or Bill, the fiddler, or Paddy, the piper, contributing to the merriment of the occasion. Then the work of the day was forgotten in dance, song, joke and repartee. Father Heffernan and his assistants were frequent visitors at these innocent frolics.

After two years, young Patrick Feehan returned to his father's home as a fine classical teacher had opened a school in Killenaule. There was also at this time an excellent mathematician in the town and a teacher of English branches. At home once more with his sweet gentle mother and the sister whom he loved so well and who now accompanied him to school every day, time passed lightly.



There was in the neighborhood of Killenaule a never failing spring of delicious water. It flowed through Springhill and at one place formed a little river, deep and narrow. Over the water in an almost horizontal position hung a great bough of an ivy covered tree; the ivy itself had grown to be a tree, so thick was its stem. On this particular bough it formed a natural seat as well as a bridge, and was so elastic that it swayed in the wind, yet formed ample protection. Here it was that during the balmy summer evenings the brother and sister prepared their lessons for the following day, confided their childish secrets one to the other, and grew very much attached. They shared each other's joys and sorrows and seemed but one heart and one soul. No one was permitted to disturb them in their studies, yet the old nurse found at times excuses to bring them something palatable. She could get good water nowhere else but at that particular place, and the children looked for Jude's coming with pleasure. Jude had accompanied their mother on the occasion of her marriage and nursed all the children, so she felt that she had a mother's claim.

## CHAPTER II

### THE YOUNG MAN

CONDITION OF THE POOR IN THOSE DAYS—YOUNG FEEHAN TAKES THEIR PART—IS FOND OF ATHLETICS—BARNEY HEALY TAKES THE PLEDGE—PATRICK STUDIES GAELIC—IS KNOWN TO BE DESTINED FOR THE MINISTRY—IS GUIDED BY HIS FATHER IN READING MATTER—DEATH OF HIS SISTER—HE TELLS HIS MOTHER OF HIS VOCATION—GOES TO CASTLE KNOCK—CHARLES RUSSELL—THE FAMILY LEAVES IRELAND—PATRICK'S LOVE FOR HIS PATRON SAINT—HIS COMING TO AMERICA.

IN those days there were no poorhouses as we have them today, or at least the poor did not go there; the farmers supported the poor. Every morning the blind and the lame, the homeless and the poor, sallied forth, taking a different road each day of the week and resting on Sunday. The children knew them all by name; there was old Biddy, old Mary, old Jack, blind Tom, and so on. Everywhere the children craved as a boon to be allowed to give the alms and accompany the blind to the next farm house, where other children again demanded the same privilege. Many a time Pat Feehan led a blind man or woman wherever he or she wanted to go. These poor people prayed for the living and the dead of the families that had helped them. It is a sweet picture of holy Ireland. "The poor you will always have with you." Oh, how much it is to be regretted that those days are past!

One warm afternoon old Molly Ryan was returning home with a well-filled bag. She laid the bag on a stile beside the road to rest when along came some school-boys who thought it would be fun to throw Molly's bag over the wall. When they had done the mischief they ran away shouting and laughing. Molly cried and

wrung her hands when Pat Feehan happened to come upon the scene. He at once consoled her by telling her that he would gather up the contents of the bag, and did so amid the prayers and blessings of the poor woman.

However, Pat did not always sympathize with the unfortunate. During one of his visits to his grandfather's place a number of young men were assembled on the public road. A hated landlord came along, and as the young men did not make way for him quickly enough, he made some insulting remark about "the d——d papists." Like a flash Dennis Cooney sprang on the rear of his gig and with one sweep of his muscular arm landed the creature in a duck pond on the road side. It was not deep enough to smother him, but the water was dirty. The ducks quacked and spluttered while the men shouted and roared with laughter. Some dragged him out and helped him to his gig, but no one knew or pretended to know who the offender was. One suggested that he keep a civil tongue in his head when those young fellows were around, "for you never know when they will give you another lift like that, sir, that would make the ducks laugh." Pat Feehan had cheered with the rest for he hated tyranny and oppression of any kind.

Patrick was greatly loved by his schoolmates who simply could enjoy no game without him: he was fond of athletic sports, and was an adept in those in vogue at the time, viz., hurling, running, ball-playing, and wrestling. In after years when he was pastor of St. Michael's Church in St. Louis, a poor woman one day came to him in tears. Her husband, she said, was a good man but he drank and spent his earnings. He had good pay but nevertheless she and the children

were starving. Father Feehan gave her some help and at the same time promised to see her husband. The next day when the quarry men were resting after their dinner, Father Feehan was in their midst. He asked for Barney Healy. The men all knew Barney's failing, and guessed at once the reason of the visit.

Stepping aside with the defendant, Father Feehan began: "Barney, I understand that your family is in distress because of your intemperate habits."

"Well, Father," answered Barney, "I do drink, I am ashamed to say, and I took the pledge twice: first time I promised never to drink a glass of whiskey again; I kept that pledge, for I did not drink a glass full at any time, but I used to drink half a glass oftener and I was just as bad as before: then I took the pledge from Archbishop Kenrick that I would never drink inside nor outside a house, and what do you think I did? You could not guess. Well, I drank on the threshold. Now, Father, what can be the use in a chap like me taking the pledge? But I'll tell you, Father, if any man could bate me throwin' a stone, I'd take the pledge from him and keep it without any schemin', so I would."

"Suppose you throw a stone with me, Barney," said Father Feehan.

"Done, Your Reverence."

Barney was quite confident in his own prowess for he was a strong, athletic fellow, used to working with a drill. A stone was selected to the satisfaction of both. The men stood around, greatly interested, hoping that the priest would win; yet, knowing Barney's skill, they had their fears. The priest, through respect, was given the first throw, which carried far. Barney looked troubled as he measured the distance with his eyes. Taking the stone in the palm of his great, coarse hand he swung

his arm and swayed his body back and forth until he brought his full strength into play, then with a supreme effort he threw the stone. The men hailed the result with a shout of joy. "Lost, Barney," they shouted, "lost by two feet, old boy! Now you're bound for life, and no gettin' out of it aither."

Poor Barney sat on a rock and sobbed like a child, perhaps because his pride was broken. "Ah! don't be a child, Barney," the men said. "You are in for it now; bear it like a man." Without saying a word Barney walked to the priest's feet and kneeling down said before them all: "I promise without any 'schemin', never to drink intoxicating drink agin. You are all witnesses to my promises and ye'll see that Barney Healy can keep his word with God's help." He did keep his word, and kept his family too, in comfort and happiness.

During the summer vacation Patrick studied Gaelic under Mr. Hickey, an old gentleman who taught in the college at Waterford. He was quite a favorite with the old man, who always called him, "King of Boys." This old Gaelic professor translated and wrote with a crow's quill pen a history of Ireland, and "The Glories of Mary." He was a most humble and unassuming man.

About this time it began to be remarked among the people that Patrick Feehan was destined by God for the sacred ministry. He was then about fourteen years old and much taller than most of the boys of his age. School-fellows were not slow to notice the veil of separation from the world which the Lord casts around those whom He selects for His own Divine Service.

"He is going to be a priest," said one.

"How do you know what he is going to be?"

“Oh, it is easy to see; I heard my father say that the mark is on his brow.”

Another remarked: “My mother says that wherever he goes the blessing of God will go with him.”

The fame of young Patrick’s tutor, Mr. Walsh, as a foremost classical teacher, had spread far and wide. Young men came from many parts of the country to his school. Since many of these were known as “poor” scholars, they were boarded free by the farmers; frequently two of these were at Mr. Feehan’s, always at least one. As a rule they were exemplary young men, for otherwise they would not be permitted to remain in the house. Mr. Feehan was ever watchful of the companions his children associated with and the literature they read. He made an effort to procure them the choicest publications. Whenever he went to the cities where publishers lived, he would invariably return with new books; being well read himself, he expected his children to follow his example. He often read aloud. His accent was good and his voice sweet and pleasing.

Furthermore, Mr. Feehan kept the beautiful custom of reciting the Rosary of Our Blessed Mother every night for the household. He very much recommended the reading of the Scriptures and frequently explained a portion of them himself. No improper conversation was ever permitted in his house. If anything of this nature ever occurred the offender was immediately dismissed. For the rest, there were frequent gatherings and amusements in Mr. Feehan’s home, but usually these entertainments were of an intellectual nature.

From the simple narration of the foregoing incidents in the home-life of the Archbishop, which were gathered principally from those who were intimately associated with him in his childhood and youthful days, may be

inferred the wonderful manifestation of Divine Grace which attends and accompanies through life the children of parents whose genuine devotion to their offspring displays itself in holy example and good work, rather than in the vanity of worldly and temporal advantages.

When Patrick was in his fifteenth year, a great grief came into his life. His beloved sister who had been the loving companion of his childhood days, who had shared with him all his little joys and sorrows, whose heart had throbbed with pride in the contemplation of his promising future, and who had ever been ready to tender her sweet consolation in all the little disappointments and trials of his boyhood, was taken from him and her devoted family by an untimely death. The fact that they lived in the country and that two children, junior to Patrick, had died in their infancy, leaving a gap which separated the older from the younger members of the family, had cemented the attachment of the two older. The loss of this sister, therefore, left on the mind and the heart of Patrick a lasting impression. On the day of her death he wandered away from home, and after a long search was found in a lonely place almost unconscious. Yet he tried hard to conceal his grief, and in a quiet, unobtrusive way, all his own, he would attend to the little duties he knew his sister was in the habit of discharging for her mother, so that his mother at least would not so frequently be reminded of her loss. Such was the deep and tender affection of this noble boy for his grief-stricken mother, and his whole life was one long vista of filial piety.

On one occasion, it happened during the vacation of 1846, a little girl of eight or nine years, but now bowed down beneath the weight of many winters' snows and

the sorrows of life, was sitting unobserved in a quiet corner of her home amusing herself with a story book, when the following scene was enacted:

Mrs. Feehan was busy with her needle one afternoon when her son quietly entered the room. "Where have you been, my child?" she asked.

"I walked down to where father is superintending the men, mother. Father likes to talk of college days and of my studies. He also seems to know so much about our relatives in foreign countries. Not long since, a gentleman from Brazil called at the college, who in some way had learned my name and asked to see me. He tried to induce me to return with him to Buenos Aires; first to travel over Europe for improvement and pleasure, then to Brazil. He said that he could easily procure for me an honorable and lucrative position under the government." Seeing the anxious expression on his mother's face however, Pat added quickly: "But I told him, mother, that the die was cast for me and that my mind was made up. I intend to become a priest."

Hearing this his good mother laid down her work, and rising from her seat threw her arms around her darling's neck, murmuring "Cushla Machree" (child of my heart). Patrick then folded his arms around his dear mother and led her back to her seat.

"Mother," he said, "you are not like the mother of the sons of Zebedee, who desired worldly honors for her children. When my Lord will be pleased to say to me, 'Can you drink the chalice that I will give you?' I hope that He will give me the grace to answer, 'I can.'" His face seemed transfigured then. The little girl looked from her corner with a feeling of awe on him, her beloved brother; this scene she has never forgotten.



To the preliminary studies of young Feehan succeeded a thorough training in the classics and sciences, and his aptness and progress were so remarkable that, when only sixteen years of age, he was entered as an ecclesiastical student at Castle Knock College, in September, 1845.

The eighteen months which he spent in this institution were signalized by the impress which his exalted character and strong personality left upon the minds of those who were intimately thrown in with him, both fellow students and professors; and as for scholarship, he bore away laurels of the highest honor. He was permitted on account of superior scholarship to take the Christmas examination at Maynooth in 1846, and passed most creditably.

One of the students of Castle Knock, a boy whom Patrick admired very much, was Charles Russell, afterward Lord Russell of Killoon. On the day of final separation, young Russell, a bright and cheerful boy, came to Patrick's room. "Well, Feehan," he said, "to-day our roads divide. You are booked for Maynooth: I, for Trinity."

Looking at him affectionately Feehan answered: "Charley, Trinity has many temptations for an ambitious man."

"I know it," said Charles, "but with God's grace I hope to pass unscathed and come out victorious. You will never hear that Charles Russell has proved unfaithful to his country or his grand old faith."

"You are one that can be trusted, Charles, and I feel sure that the day will come when you will fill one of the highest positions at the bar."

"I shall try to do credit to my family and name," resumed Charles, "but you, my dear friend, I am con-



FEEHAN THE STUDENT  
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fidant will stand at the head of the hierarchy. You will one day be a leader and exemplar among men."

"Well, well, we will let the future tell what we are made of," was the answer of young Feehan.

After some time Russell said: "I must be off now, but first I wish to settle my year's account. You must have often noticed my hasty, impetuous manner on the playground. I must have pained you many times and I now beg you to forgive me and always remember me as your friend." The two young men, great in their humility as in everything else, knelt down for a moment in a silent prayer for forgiveness of all offenses; then after a short embrace P. A. Feehan was alone.

Little did Patrick think that their words of that day were actually a prophecy. The two men never met again; when Lord Russell was in New York, he intended to visit Chicago, but Providence had ordained otherwise. After Lord Russell's death, Archbishop Feehan often related this incident with great emotion, thinking perhaps of an early meeting in their eternal home.

Young Feehan began his five years' course of study in the great College of Maynooth, when in his eighteenth year he entered this renowned ecclesiastical seminary in January, 1847. Here he made his courses of philosophy and theology under the guidance of masters of the profoundest erudition and the highest order of ability. In the most trying and difficult period of his ecclesiastical training he displayed the same traits of pre-eminent talent, intellectual acumen, indomitable application, and energy, which had so characterized his earlier scholastic achievements, and to which may be ascribed the cause of the extraordinary proficiency which secured him well merited preferment and the appointment to the Dunboyne establishment.

When in 1850, the Archbishop's family left Ireland for the United States and young Feehan obtained permission to spend a day with his people in Dublin, he remained with them that night without permission from the president, Doctor Renehan, as the vessel was not to sail until the next evening. Telephone and telegraph communication was not as common then as it is to-day. On his return to the college he was at once sent to the president, who said to him: "You are under censure, Mr. Feehan. You absented yourself last night without permission, and that is a serious matter."

"May I give an explanation, Doctor?"

"Certainly," was the reply.

"The vessel in which my family was to embark was not ready yesterday and so my parents requested me to remain with them last night. I could not refuse. I think, sir, if you were placed in the same circumstances you yourself would have done the same."

Looking kindly at the youth the president replied: "I would, sir, and I honor you for having done it. The censure is removed."

All during his life the Archbishop displayed deep devotion to his patron saint. Once he was asked what saint he had chosen for his patron. "My patron," he said, "is the saint of saints. I have always tried to imitate him; how far I succeeded, he alone knows." The questioner thought he had succeeded quite well, but said nothing.

About this time the Archdiocese of St. Louis was greatly in need of aspirants to the priesthood. The pious and astute Archbishop Kenrick was not slow to recognize the advantage to be gained by surrounding himself with the most zealous of the ecclesiastical students who had distinguished themselves in the celebrated

seminaries of Ireland, and His Grace often made application for the transfer to his diocese of students who were willing to forsake home, friends, and native land to take up the Cross and carry it along the rugged paths of the great "American Missions" and embrace all the arduous duties which this self-sacrifice entailed. Who of us in our own happy homes, surrounded by all the loving friends and familiar and cherished scenes of childhood, can enter into the mind and heart of the exile and analyze the emotions surging in his breast, be he the proud noble, the humble peasant or devoted priest, when called upon to sacrifice his all!

The well beloved and distinguished young ecclesiastic, P. A. Feehan, had been singled out by his superiors in the college for a professorship, and it was with dismay and bitter disappointment that they contemplated the loss threatening their renowned institution when Archbishop Kenrick made a special request of the faculty for his transfer to the St. Louis Archdiocese. Every objection consistent with good taste and religious fealty was urged by the superiors against his transfer, but impelled by an inscrutable impulse which the dearest ties of life could not overrule, Patrick accepted the call with humble resignation and meek submission, and no argument directed to the selfish side of human nature could shake his determination to follow the secret promptings of his heart and soul. With a full knowledge of all the privations which at that time confronted the missionaries of the Far West, he set sail for America and arrived in St. Louis, Mo., in the year 1852.

## CHAPTER III

### THE MISSIONARY

SAYS FAREWELL TO HIS NATIVE COUNTRY—AT THE SEMINARY OF CARONDELET—IS ORDAINED IN ST. LOUIS—TEACHES IN THE SEMINARY—THE TALENTED YOUNG PREACHER—CHOLERA EPIDEMIC IN ST. LOUIS—MRS. GOTSEL, THE HOUSEKEEPER—FEEHAN IS MADE PRESIDENT OF CARONDELET—BECOMES PASTOR—NEVER ASKS FOR MONEY—THE PRIEST OF THE POOR—HIS VISITS TO THE JAIL—VISITS TO HIS MOTHER—THE HOSPITAL FOR WOUNDED SOLDIERS—MAKES NUMEROUS CONVERTS.

BEFORE leaving Ireland for the United States, Mr. Feehan visited for the last time his native place. He made his home with Father Laffin, who was the parish priest at the time, and with whom he was a great favorite. They drove around together visiting the old neighbors: as they passed along people ran out in the street to ask Feehan's blessing and wish him Godspeed; the poor people wept aloud, for he had often been very kind to them. One of them called after him: "There goes a head that will one day wear a mitre;" another, "Blessed are the people you are going to" . . . etc.

Patrick also called on Most Rev. Dr. Cullen, who was his Metropolitan, as he belonged to the Dublin Archdiocese. The Archbishop made particular inquiries about his future destination. When parting he threw his arms around his neck and kissed him on both cheeks. His Grace expressed regret that he was leaving the archdiocese and assured him that if he did not like the New World, he would be glad to have him return to him.

Arriving in St. Louis, Mr. Feehan was assigned to the ecclesiastical seminary of Carondelet to prepare for his ordination, being then in his twenty-third year of

age. On November 1, 1852, he was ordained priest by Archbishop Kenrick.<sup>1</sup> Among those present at his ordination was the Rev. James Duggan, afterward Bishop of Chicago. From the time of his ordination until the following July, Father Feehan taught in the diocesan seminary. In July, 1853, he was appointed to St. John's Church, St. Louis, and here his active missionary work began.

One of the peculiar traits of the great Archbishop, one which emphasized his whole life and stood out in bold contrast against the human side of most men possessing superior qualities of mind, was his utter unconsciousness of the brilliant gifts of intellect with which he had been endowed. Although not an orator, he was a most pleasing and convincing speaker; his efforts seemed always to have been directed to the one sole end and goal, to plant the seed which he had been commissioned to scatter in the hearts of men, that it might bear fruit and redound to the honor and glory of his Master and the redemption of the flock committed to his care. His reputation for eloquence and learning grew with each new day until soon the young priest attracted wide attention and the people flocked to hear the instructive and naturally eloquent words which fell from his lips. As time wore on, his fame as a preacher began to enlarge like the ever widening circles created by the falling of a pebble upon the placid bosom of a crystal lake; and such notices as the following began to appear day after day in the local press:

"The Dedication of St. Bridget's Church took place Sunday, August 28th. The dedication sermon was delivered by the Rev. Patrick A. Feehan, of St. John's Church, from an appropriate text selected from the

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<sup>1</sup> See Appendix No. 1.



prayer of Solomon, Paralip., Ch. VI. It was an able and eloquent discourse and fully sustained the reputation of the eloquent and talented young preacher."<sup>1</sup>

In 1853, the city of St. Louis found itself in the throes of death. A frightful epidemic of cholera was raging at the time, and terror and dark despair reigned in every quarter of the Old City. In the homes of the rich, in the wretched hovels of the pauper, and in the infected wards of the public hospital, the devoted Father Feehan might have been seen during the long watches of the night administering to the stricken victims of this loathsome plague. Unmindful of his own danger, turning a deaf ear to the whisperings of that most powerful of all human instincts, self-preservation, he carried the consolation of religion to the hopeless victim tossing in misery and despair, and poured into his ears the blissful hope of pardon and immortality.

It was a dreadful ordeal; there was no rest for the priests day or night; Father Feehan frequently helped to coffin the dead and place them in the wagon that was to take them to the cemetery. Grand and heroic were the acts performed by priests and people.

One Sunday morning, Father Feehan after having been out on sick-calls all night, had offered Mass at six o'clock and immediately afterwards went out once more to attend the sick. Whenever the priest was called, there was no time to lose, as a few hours decided the fate of the sufferer. Father P. O'Brien, the pastor of St. John's, had also been out all night attending sick-calls and did not feel able to offer up the next Mass which was to be said at eight o'clock. When the people were assembled for the service, Father O'Brien told his housekeeper, Mrs. Gotsel, to tell them there would be

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<sup>1</sup> "Shepherd of the Valley," August 30, 1853.

no Mass in their own church, so that they would have time to go to another near by. The old woman went to the sanctuary railing and these are the words she said:

"My good people, Father O'Brien is very sick; may be he'll never be able to say Mass again." This announcement filled the people with great consternation as they all dearly loved their old pastor. "Now," continued Mrs. Gotsel, "I want youse all to kneel down and say the Rosary for him, and also for the dear young priest who has been up all night for the past two weeks; an' let youse pray for the dead an' the dyin', an' the people that ain't sick an' dead, praise be to God. May His Holy Will be done, Amen." Then kneeling on the altar step, while wholly unconscious of her prominent position, good Mrs. Gotsel recited the Rosary.

On one occasion, Father Feehan was told a young girl was quite sick with smallpox. She had been abandoned by her relatives as soon as they had learned the nature of her disease. Father Feehan knew a self-sacrificing, big hearted Irish woman who bore unmistakable marks of having had the disease herself; so he asked her if she would nurse the poor girl. "Indeed, an' I will, your Reverence, an' 't is proud I am to be asked. Praise be to God." When the girl got well, as she did very soon with Mrs. Keefe's kindly care, Father Feehan thought that some recompense should be made. "Ah, Father! sure you wouldn't be takin' away my claim on the promised reward of the good God. An' whin I remind Him of my claim I won't forget to tell Him about you, too."

The labors of Father Feehan at St. John's were of short duration, but during his brief ministration amongst the people of that parish he had so entwined himself around their hearts by his self-abnegation and pious

example, that it was with poignant grief they saw him assigned to another field of usefulness.

In the summer of 1854, Father Feehan succeeded the Rev. Anthony O'Regan, as President of the Theological Seminary in Carondelet, in which capacity he served for three years, teaching Moral Theology and Sacred Scripture, and also preaching once a month in the Cathedral of St. Louis. Archbishop Hennesy, who was professor in the Seminary at the same time, said of Father Feehan: "He was then, as ever afterwards, kind, gentle, amiable and a great favorite with the students and professors; he was loved by all who knew him well enough to appreciate his rare qualities."

In addition to his duties as President and Professor of the Seminary, he attended to the Convent of the Sisters of St. Joseph, contiguous to the Seminary, and it is with affectionate remembrance that the Sisters of that institution even at the present day speak of Father Feehan and his beautiful traits of mind and heart.

He was appointed pastor of St. Michael's Church, St. Louis, in July, 1858, and at once entered vigorously upon the duties of the parish priest. It was but a very short time before his sterling qualities had completely captivated his new parishioners and had won their confidence and affection. The people often wondered during the year that he was at St. Michael's, why Father Feehan never asked them for money. At length, two of the most prominent ladies, and also the most charitable and enterprising, called on him and asked him good naturedly how he was managing to live since he never asked the people for anything. "Well," he answered, "I suppose it is that I am naturally disinclined to ask and am not yet accustomed to parish work."

"Then, Father," they continued, "you must accept us



FEEHAN AT CARONDOLET  
1854



for your assistants and give us permission to organize a fair for the benefit of the church. We promise you that we will make enough to pay for all expenses of the past year." Father Feehan laughingly and gratefully accepted their services. They organized the fair and it proved to be quite a success. Father Feehan always entertained a grateful remembrance of these ladies who so kindly came to his assistance when he was in need of aid.

But he was not destined to remain long in the parish of St. Michael. In the following July, Father Feehan was transferred to the Church of the Immaculate Conception, at the corner of Eighth and Chestnut streets, where he assumed pastoral charge at once. Here the great works of charity which so signalized his entire life took definite form. Father Feehan began by establishing at once the St. Vincent de Paul Society in the parish and secured rooms where stores were kept for the poor. Some still remember with grateful affection his solicitude and care for their temporal weal and comfort. "How often," said one of his priests, "have I heard the expression, 'When I first spoke to him a heavy load was taken off my mind,' or, 'his presence brings light and joy to my poor home.'"

The most notable attribute of the great Archbishop's magnificent Christian character, and which during his entire life appears more conspicuously than any other virtue he possessed, an attribute which in the midst of worldly greed and selfishness blazed out like a flash of celestial fire to emphasize the surrounding gloom of night, was his tender care for the poor, the sick, the sorrowing, and all those whose ills of body and mind appealed to his sense of moral duty and tender sympathy. To the poor especially he was an untiring and

ever faithful friend ministering to their wants to the utmost limit of his power; and to the afflicted and the sorrowful he ever poured out that balm of consolation, which falls upon the bruised heart like the refreshing dews of dawn that settle upon the drooping flower battered down by the merciless rays of a torrid sun; to the suffering and the sick he carried all the sweet solicitude of a loving parent, and the last moments of the dying were made bright and blessed by his promise to gather their orphaned children within the sheltering folds of his own great heart.

Father Feehan could not be satisfied with simply entrusting the poor to the care of the St. Vincent de Paul Society. He visited their homes himself; he knew each family and each poor child by name. The sick also he visited every day, rich and poor receiving the same attention. He was called affectionately the "Priest of the Poor."

Once it was remarked to Archbishop Kenrick: "Your Grace, you have in the city two priests; one is called 'the priest of the poor,' and the other 'the priest of the rich.'" "Well," said the Archbishop in his own quiet way, "the poor rich need a priest all to themselves more than the poor: the contented poor, you know, are pronounced blessed."

Father Feehan also made it a point to visit the jail every day. The forsaken and abandoned outcasts knew the kindly gleam of his gentle eyes, and their hearts beat high with hope when his familiar footfall echoed through the dismal corridors of their gloomy abode; he was in the habit of bringing them reading matter and giving them a few cents for tobacco.

One morning a poor man asked to see him. When the priest was seated, the man handed him a key.

"This," he said, "is the key of the back door to your house. I came there a few days ago and got my breakfast from the girl and while waiting I hid the key of the door intending to come back at night to steal. I came and went to your room and finding you asleep, I took your watch and some money; then going nearer to the bed, the light from my lantern fell on your face in its calm repose. A pang of remorse shot through my heart and I experienced a feeling of shame that I had never known before, for I saw before me the man who had so many times been kind to me and the other prisoners; the man whose kindly words of encouragement had so often cheered our lonely days. Father, I didn't know you lived there; yet I think God had a hand in my coming here, for I made up my mind last night to change my course of life."

"How is it that you are found in the jail again and again?" he asked of another man one time.

"Well, Father," he said, "when I am starving and cannot get work, I have to steal. If I could only get out of the city, I could get work, but . . ."

"If you were in another city, would you really live an honest life?"

"I would, Father; I have some education and some knowledge of a trade, and I am determined to keep away from bad company."

"Would fifty dollars enable you to reach such a place?"

"It would, Father, and when I get work I will return the money to you with interest, if you will give it to me."

Father Feehan gave him the fifty dollars, not thinking he would ever see the man again. About two years later, however, he received a letter from a western city



enclosing a check for \$75.00. The man had secured employment at good wages, had married a good Catholic girl and made himself a happy home. He stated that he could never forget the priest of God who had saved him, soul and body. This is but one instance of many such kind acts.

There was also an industrial school in Father Feehan's parish which received much of his attention and thus his days were full of work and study.

On Sunday, a Jesuit Father came to offer one Mass at six o'clock. Father Feehan said the Masses at eight and ten-thirty o'clock and heard confessions between six and eight for the convenience of those who could not attend the evening before. He preached every Sunday at the ten-thirty o'clock Mass. At two o'clock he held Sunday school for one hour, and at three o'clock he sat down in the sanctuary for half an hour explaining the catechism to the children, the teachers, and a number of other persons who attended those beautiful and instructive discourses; simple enough that a little child could understand them, yet embracing the most sublime mysteries. At three-thirty o'clock he had Vespers and Benediction of the Blessed Sacrament, after which he himself distributed certain books to the working girls of the parish from a library he had established for them. Oh, how those girls longed for the day to come when they would receive a book from the hands of one whom they knew was interested in their welfare! At five o'clock he gave Benediction of the Blessed Sacrament to the children and sisters at the industrial school. After supper part of his time was taken by some society meetings of men, and after these he would go on a visit to his mother.

A few years before, Father Feehan's mother had

suffered a stroke of paralysis which had enfeebled her lower limbs. She was also near-sighted, and in order that she might see the face of her "Cushla Machree," as she loved to call him, he would kneel on one knee beside her chair and permit her to run her fingers through his dark wavy hair. Then he would tell her pleasant stories and anecdotes.

As the parish was quite small, there was no real need of a parochial school since the children attended the parish school in the immediate neighborhood. There was a school for girls at Tenth and St. Charles streets, three blocks distant; another school was on Fifth and Walnut streets, five blocks in another direction. The Jesuit College and the Christian Brothers' schools were within a short distance; also the Cathedral school was only five blocks away, so that he felt his children were well provided with schools.

In St. Louis his entire mission was one of uninterrupted self-sacrifice and assiduous devotion to duty. During the Civil War a hospital for wounded soldiers was established in his parish and given in charge of the Sisters of Charity. Every moment that he could spare from the multitudinous duties which were ever crowding upon him, he spent, during the day and away into the night, comforting and consoling these poor victims of the grim war. In him they reposed their confidence, and to his care they confided the last messages to their dear ones at home, while the angel of death hovered over their shattered frames.

The establishment of this hospital entailed the most onerous and incessant labor as the soldiers were being constantly brought in from the different battle-fields. After the great battle of Shiloh, boatloads of wounded men were brought in for two or three days in succession.

Many of the poor fellows found a grave in the Mississippi; of those who arrived at the wharf many others died before reaching the hospital. The stretchers were laid in rows on the street. A great number of the wounded were Catholics; and there on the sidewalk during a whole day, Father Feehan went from one to another administering the Sacraments and speaking words of encouragement to them. He was surrounded by a number of men who stood with uncovered heads. A voice every now and then would call: "This way, Father Feehan, I am going fast." Or another: "Oh, Father, just raise your hand and give me absolution; I am dying for my country, and God will have mercy on me."

Others who were not Catholics, seeing the peace and consolation which the Sacraments brought to their comrades, asked if they could die in the same way. Some of the men standing around then instructed them as to what was absolutely necessary to believe and Father Feehan would baptize them.

Those who lived to get into the hospital were soon made as comfortable as possible. The sisters neglected nothing that could add to their ease and peace. Thus it was that one morning a man asked to be baptized. "I want to belong to the religion to which the sisters belong," he said. On being questioned about certain points of faith by Father Feehan, the man would turn towards the sister and ask her, "Do you believe that?" "O yes, I surely do believe that." And so of every question that Father Feehan asked the dying soldier had to receive the assurance that the sister believed the same thing before he would accept it. He was baptized and there were a large number of similar conversions in that hospital.

Father Feehan seldom had an assistant-priest. All

the work usually devolved upon himself, and the consequence was that in 1864 his health began to break down and the year after he was forced to take a vacation. He took a trip to the seashore and enjoyed a vacation for the first time since his ordination to the priesthood, thirteen years before. Father Feehan never spared himself, never shirked a duty, never permitted anyone to do for him what he could do for himself.

But now Divine Providence which had given this heroic son for a brief span to sow the seed of faith and nurture the germs of religion in the great city of St. Louis, looked down with compassion upon an afflicted nation just emerging from the fratricidal strife of Civil War and removed him to another part of the vineyard.

## CHAPTER IV

### THE BISHOP OF NASHVILLE

DEATH OF HIS MOTHER—IS MADE BISHOP OF NASHVILLE—HIS  
CONSECRATION IN ST. LOUIS—HIS ARRIVAL IN NASHVILLE—  
CONDITIONS IN THE SOUTH—THE DIOCESE A BARREN MORASS  
—CONSEQUENCES OF THE WAR—THE BISHOP BRINGS LIFE INTO  
THE DIOCESE—THE DOMINICAN SISTERS—THE BISHOP'S LOVE  
FOR THE ORPHANS—HIS LOVE FOR CATHOLIC SCHOOLS—THE  
CHOLERA EPIDEMIC IN NASHVILLE.

THE See of Nashville, Tenn., having become vacant, by the resignation of Bishop Whelan in 1864, Father Feehan was nominated by Rome to fill the position. With characteristic humility, and impelled by duties of a filial nature to his aged invalid mother, he hastened to decline the offer, and for a time the appointment was held in abeyance. However, the elevation of Father Feehan to the exalted dignity of a "Bishop of Holy Church" was looked upon as a certainty and only a question of time, and no one was more fixed in the determination to bring this about than his ecclesiastical superior, the Most Rev. Archbishop Kenrick.

In July, 1865, Father Feehan's dearly beloved mother died. It had been partly on her account that the appointment to the See of Nashville had at first been declined. After her death the offer of the See was again made and accepted. The Bull of the appointment to Nashville was dated July 7, 1865.<sup>1</sup> The date of the consecration, November 1, 1865.

The following is the published report of the consecration ceremonies which took place in the Cathedral:—

"Yesterday the consecration of the Right Rev. P. A. Feehan, Bishop of Nashville, took place. It was at-

<sup>1</sup> See Appendix No. 2.



THE BISHOP OF NASHVILLE



tended by grand and imposing ceremonies. All the city was alive with interest, and during the ceremony the Cathedral's great span was filled to overflowing, and without the edifice the streets were blocked with patient admirers of the Bishop-elect, who, to honor him, remained until the conclusion of the services.

"Among those present were: Most Rev. Archbishop Kenrick, the Consecrator; Bishop Juncker, of Alton, and Bishop Miège, of Leavenworth, Assistant-Consecrators; Father Carroll, Provincial of the Dominicans in Ireland; Father Fielding, O. S. D., of Memphis; Father Kelly, O. S. D., Administrator of Nashville; Father Powers, O. S. D.; Father O'Neil, S. J., President of the St. Louis University; Father De Smet, S. J.; Father Garesché, S. J.; Father Neusbaum, S. J.; Father Whippern, S. J.; Very Rev. Stephen Ryan, C. M.; Father J. Quigly, C. M.; Father Burke, C. M.; Father Coope, C. M.; Rev. Dr. McCloskey, President of the American College at Rome; Rev. John J. Hennessy; Rev. P. J. Ryan, of the Annunciation; Rev. M. O'Riordan, of the Assumption; Rev. Father Gallagher, of St. Theresa's; Rev. P. J. Gleason; Rev. Father Cummings, of Louisiana, Mo.; Rev. Father Cavanaugh; Rev. Father Vandersanden, of Kirkwood; Rev. R. Tucker; Rev. Thomas Cleary of Milwood, Mo.; Rev. Thomas Powers; Father Coran, of Memphis; Rev. P. R. Donnelly, of the Cathedral; Rev. F. L. Kielty, Rector of the Cathedral, and Rev. Father Muhlsiepen, of St. Mary's.

"At 10:30 o'clock Archbishop Kenrick, accompanied by the prelates and the clergy, marched in procession through the church, followed by the Christian Brothers' band. The Deacons of Honor were: Rev. Wm. Wheeler, of St. Patrick's Church, and Rev. Wm. Walsh, of



St. Bridget's; Deacons of the Mass: Rev. Patrick O'Brien, of St. Michael's, and Rev. James Henry, of St. Lawrence O'Toole's; Chaplains to the Bishop-elect were: Rev. J. Burke, of Tipton, and Rev. M. Walsh, of Edina, Mo.; Master of Ceremonies: Rev. Fr. Neusbaum, S. J., assisted by Mr. Daniel Lynch; Archbishopal Cross Bearer: Mr. Stromberger.

"After the first Gospel, Right Rev. James Duggan, Bishop of Chicago, ascended the pulpit and preached an eloquent sermon, taking his text from St. Paul's Epistle to the Ephesians, Chapter IV, verses 11, 12, 18: 'And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.'

"After the sermon the Mass was concluded. Mozart's Twelfth Mass was finely rendered by the choir; the solos and the choruses producing an effect seldom equaled. At the end of the Mass the choir chanted the "Te Deum," whilst the Bishops in procession escorted the newly consecrated prelate around the church; and as the multitude kneeled to receive for the first time the Episcopal blessing from the hands of him who had so long, so faithfully, and so meekly devoted himself to them, many were the moistened eyes in the sacred building; for no matter how much the pious Christians rejoiced that one so eminently qualified for that exalted position had attained the honor, still they could not but regret that they were about to be deprived of his holy and enlightened counsel.

"In the evening, Pontifical Vespers were chanted with

great solemnity and splendor, Rev. Father Neusbaum, S. J., of St. Louis University, officiating. As the throng of people poured out of the edifice the effect was indeed grand. As the sacred tones of the organ died away, the Christian Brothers' band played a triumphal march, and escorted to their hall the Total Abstinence Society, four hundred in number, who had occupied a prominent position during the services."

On the evening of the ninth of November, 1865, Bishop Feehan arrived in Nashville. He was accompanied by the Most Rev. Archbishop P. R. Kenrick of St. Louis, Bishop Duggan of Chicago, Father Kelly, O. P., administrator of the diocese of Nashville, and the Rev. Fathers Riordan and Walsh of St. Louis.<sup>1</sup>

The Bishop's well known repugnance to unnecessary display on all occasions, and especially on this one, relieved his entrance into the diocese of all ostentatious demonstrations, so that his advent among his new flock was notable for the modesty and simplicity of the welcome and the ceremonies usually attending such events. That fine conception of the duties imposed upon those whose lives are consecrated exclusively to religion and the service of God, forbade any suggestion of the garish show which marks the entrée of the masters of the material world into the offices of temporal power and honor; and the innate instincts of a refined and sympathetic nature rebelled against the thought of lavish display at a time when the entire South was wrapped in gloom, its vast expanse of territory devastated by the thundering tread of conquering legions, and the hearts of its people withering beneath the crushing blows of material ruin and the grim messenger of death, whose spectral presence in so many whilom happy homes, had

<sup>1</sup> These two priests came to the diocese with the new Bishop and both gave up their lives in the yellow fever epidemic of 1878.

enveloped the survivors in one great somber mantle of wretchedness and agony.

The heart of the South was broken. To deride the misery of his people with the martial fanfare of trumpets and the roll of drum; to emphasize his own triumphant entrée by gorgeous pageants with flying banners and streaming pennons was a thought too abhorrent to enter for a single instant the mind of this gentle servant of God and devoted Father of his people.

The scene which confronted the Bishop on his first survey of his new field of labors, was one of unutterable sadness. A deep pall of gloom had settled upon the dying embers of the watchfires that had lit up the broad valleys and the hilltops, and to the flap of the shot-torn battle banners had succeeded the mournful ensigns of death, chanting their dismal dirges down the winter's blasts: over the diocese stalked the gaunt spectre of hunger, shrieking his mocking anthems in rhythmic cadence to the wails and sobs of desolation; through the forests and the fields, under the midday sun and far into the vigils of the night, through the deserted chambers of ancestral halls—the abodes of the once powerful and great—and in the dark, bleak alleys of the lowly and the poor, the angel of destruction had left the terrible seal of his visitation.

The thundering voice of the round-lipped cannon had ceased to reverberate in the land and the clashing sound of the warriors' steel had died away, echoed only by the plaintive notes of the skylark and the saddened strains of the mocking birds; for all animate nature had indeed drunk deep at the cruel fountain of man's inhumanity to man. But the defeated battlers had yet their arms to beat into implements of peaceful pursuit; the resumption of normal life had not begun and men were not yet

launched into the commotion of active affairs. All was desolation; all was confusion. "Woe unto the vanquished," cried stern Brennus, when his ponderous sword bore down the spoils of Rome.

Blessed be the compassionate and the merciful, is the logic of the ages, borne on the thunder's angry roar, from Him Whose omnipotent Providence launched the mighty spheres on their endless courses and belted the celestial dome with glittering jewels of unfading beauty. To the weak the strong are given: to the Jews was given David; and to the stricken people of Tennessee, in the darkest hour of their sorrow and tribulation, was given a faithful servant of a compassionate and merciful Master.

To heighten the melancholy scenes presented to the Bishop upon his arrival in Nashville on the evening of November 9th, the elements fully contributed their share. "It had been raining several days," wrote one of the clergymen who accompanied the Bishop from St. Louis; "the fences around the old Cathedral were broken down and dilapidated; everything looked gloomy—it was rain, rain, rain, for days. It seemed as if the sun would never smile upon the earth again." "John," said one of the visiting prelates to the sexton on the morning of the 10th, "does the sun ever shine here?" "O yes, my Lord," answered John, in dead earnest, "it shines sometimes; it shines in summer, my Lord."

During the war the cathedral and the episcopal residence had been used for a soldiers' home and buildings and grounds were in a very bad state. In fact, the entire city was in a most deplorable condition, physically, morally and financially, and the interests of the Church had suffered from so many causes that the

problem of re-establishing them and restoring order and prosperity from chaos and financial ruin was one which offered almost insurmountable difficulties to its solution.

The diocese of Nashville had been the highway of both armies and the theater of some of the bloodiest battles of the Civil War. Fort Donelson on the Cumberland, Fort Henry on the Tennessee, Shiloh, Franklin, Stone River, Lookout Mountain, Missionary Ridge, Chattanooga and Nashville, all were historic fields and turning points in the destinies of the contending forces. Every mission in the diocese had the same sad history and presented discouraging conditions similar to those that confronted the Bishop at Nashville. Debts and demoralization held sway on every side. "If the Bishop needed a loaf of bread on credit, he could not procure it. When he left there, his word was a bond."

The Bishop set himself to the work with resolute gentleness and patience, and with a vigor that deserved the signal success with which it was crowned. There were at the time only three secular priests in the whole State of Tennessee. Bishop Feehan succeeded at once in procuring for his diocese a large number of students for the priesthood, and soon several zealous young secular priests were earnestly engaged in the work of gaining and saving souls.

No one ever heard Bishop Feehan complain or bemoan his appointment to a diocese that offered such an unfavorable field. He did what was possible for each mission, and was silent. He invited and attracted to the diocese a number of priests who were drawn thither by its wants and the personal character of its Bishop. Not many months passed before it was observed that Bishop Feehan seemed to have stamped and sealed with

his own character the priests of his diocese. This was fully proven some years later by the number who died of yellow fever in the plague times in Memphis and elsewhere in the diocese.

By his untiring efforts and constant attendance to duty the Bishop brought the people to the Sacraments; he himself instructed and prepared the children for First Holy Communion and Confirmation, and by his business talent won the confidence of the community. He improved the Cathedral and the surroundings. St. Cecilia's Convent, the mother-house of the Dominican Sisters, he found heavily involved in debt. The property was sold at public auction but bought by the Bishop, and so excellent was his management that he soon had it entirely free from financial embarrassment of any kind. A magnificent addition was also erected by the side of the old building and in a short time an excellent reputation was established throughout the South for the Sisters of St. Cecilia's.

In 1866, he brought to Nashville the Sisters of Mercy who opened St. Bernard's Academy. They first taught in a building opposite the Cathedral, but in 1869 purchased the spacious residence of ex-Governor Brown, fronting the Capitol. Here they conducted one of the finest educational establishments in the South, and from it many of the most talented and fairest women of the "Athens of the South" have graduated. Before the purchase of the convent by the Bishop, the palatial mansion was occupied by the governors of the State of Tennessee. In it Andrew Jackson lived in his halcyon days, and thousands of interesting associations surround it.

The first visit that Bishop Feehan made after his arrival in Nashville, was to St. Joseph's Orphan Asy-

lum, about two miles from the city, and under the care of the Dominican Sisters. A welcome address was read by one of the orphans, and the Bishop spent his time questioning and receiving answers from each little orphan. From that day Bishop Feehan was the "Father of the Orphans" in his diocese.

The same evening St. Cecilia's Academy was visited. The Bishop was met at the entrance by all the Sisters and conducted to the Academy Hall, where the pupils were assembled to greet him; there the distinguished visitor listened to an appropriate address to the new Bishop, delivered by one of the young ladies in the name of St. Cecilia's Academy, and the Bishop expressed himself as highly delighted with the reception accorded him.

Preparatory schools were soon established in North and East Nashville. Another important acquisition was the cemetery on the Lebanon pike, near Mount Olivet. It still is a standing credit to the man who selected it. The Bishop further extended the church in Edgefield, East Nashville, where there was a small church called "St. John's," located on what was called "Gallatin Pike," between Fifth and Sixth streets. The church had fallen into decay during the days of the war, but it was now reconstructed and made into a commodious building.

In August, 1866, the cholera made its appearance in Nashville. During the ravages of this epidemic, Bishop Feehan labored unceasingly to console the sick and the dying. All those who could leave the city hastened away. A dark cloud hung over Nashville: the sun was not visible during the whole time it lasted; all business was suspended and no vegetables even were permitted to be sold.

The Sisters of Mercy as well as the Dominicans at once offered their services to attend the sick, and these were gratefully accepted. Carriages were placed at their disposal no matter where they wanted to go. Day and night they were perfectly safe. One evening, in the beginning of the epidemic, the train from Louisville stopped in Nashville. As this was entirely unexpected, the passengers looked about in consternation, and rose from their seats. Were passengers from the stricken city getting on? they inquired. "No," answered the conductor, "it is only two Sisters of Mercy getting off to nurse the sick." "Oh! how I pity them," said some one. Then the train sped on.

The people of Nashville said it was most remarkable that wherever the good Sisters did the nursing, the patients got well; yet, strange to say, not one of the Sisters caught the disease, due perhaps to the care they exercised in regard to the food they used, but more likely to the Providence of God, who kindly protected these angels of Christian Charity.



## CHAPTER V

### HIS EPISCOPAL VISITATIONS

**HIS WORK THROUGHOUT THE DIOCESE—RESULTS OF HIS EFFORTS SOON VISIBLE—SOME EXPERIENCES ON HIS VISITATION TOURS—THE CHURCH AT MEMPHIS—TRANSFER OF FATHER WALSH—THE BISHOP'S ANSWER TO THE COMMITTEE—SOME FINE TRAITS OF CHARACTER—CALVARY CEMETERY AT MEMPHIS—HOW THE BISHOP HATED FLATTERY—HIS AVERSION TO TRAVEL—AN AMUSING INCIDENT—HIS WORK OF FIFTEEN YEARS IN THE DIOCESE.**

THE most notable services of Bishop Feehan in reconstructing things were not confined to Nashville. Whatever he did for this city is only small evidence of the work performed by him in every town in the state. He visited every place where Catholicism had found a foothold, or where there might be a welcome, and devoted his energies to counseling, encouraging and organizing the work. Chattanooga, Memphis and Knoxville bear especial testimony to his indefatigable labors for the congregations of those cities.

"He carried to his labors," said one of his devoted priests, "not only an inexhaustible ability to work, but a brilliancy of thought, a modesty of demeanor, a ripeness of experience, and an abounding piety that won him friends on every hand and inspired all with whom he came in contact with a devotion and love for God, such as it is seldom given to earthly ministers to accomplish. And when he assumed his priestly robes and appeared before the congregation at the altar, he was so transfigured by the consciousness of his sacred office, that they who saw could not help but worship."

The effect of such a character was soon visible on every hand. A reviving and strengthening spirit per-

vaded the state, and it may be truly said of Bishop Feehan, that he gave dignity and prestige to Catholicism in Tennessee.

As an instance of his equanimity under all circumstances, the following fact is told by an old Vicar General of the diocese of Nashville: "Years ago he accompanied me to the Bear Springs furnace settlement in Stewart County. We left the train at Erin on the L. & N. R. R., and traveled in a buggy about eighteen miles to the furnace grounds. Next morning, the Bishop, after hearing confessions, offered Mass and administered the Sacrament of Confirmation. The house in which the services were held was one of those box houses of one room and part of the upstairs boarded. The other part had no flooring, so that the Bishop's tall figure, as he extended his arms and moved about while preaching, sent the mitre literally between the joists, putting it in anything but a dignified position on his head and adding to the growing wonder of the gaping natives, who felt puzzled enough to understand a priest's vestments, but were astounded at seeing a Bishop with such a hat.

When everything was over, the Bishop and I went to get something to eat in the little alcove or elbow that held the stove. There was literally not even a morsel on the table. The lady of the house, the non-Catholic wife of a good Irishman, looked puzzled and mortified. On a later visit only I learned the cause. The good lady was accustomed to get breakfast early for the furnace hands, so on this occasion she got everything ready and prepared enough for the Bishop and me. That part of the crowd who could not get near enough to see the ceremonies did not feel like being idle, so they devoured all the eatables they could find in the house. We rode

back eighteen miles without a morsel, and reached the station about 6 P. M. There, as we alighted, the Bishop was accosted in terms of friendly welcome by a Nashville politician who had been electioneering among the people in that section of the state. 'Now, my young man,' the Bishop said to me as the gentleman went away, 'you see what that man will submit to in his efforts to gain votes that will ensure him office, at most but for a few years. What a lesson for ourselves!' I was too weak and too hungry to moralize just then, but I could not help being impressed by the Bishop's undisturbed equanimity."

At another time, Bishop Feehan went to a country place to administer Confirmation. The Catholic farmers had published far and wide that the Bishop was coming on a certain day. When the day arrived the people, of all denominations or none, came in covered wagons drawn by oxen and brought with them cooking utensils and bedding, with the intention evidently of remaining for days. They expected a camp-meeting, and acted with much reverence and respect. They improvised a pulpit by utilizing a wagon, decorated with green boughs, in a fine open space bordered by forest trees; then sitting on the grass they listened to the Bishop's sermon. Afterwards the men gathered around him and begged him to remain a week with them. He explained that time would not permit, but that he would see them again and talk to them at greater length; that he would send a priest meanwhile to visit them often, who would also instruct them. One man promised to give a piece of ground and build a church and house for a priest, and even furnish both. This man was not a Catholic, but his wife was, and he did all he promised. Many of these people were baptized when a priest went among them.

The following incident is related by a priest who upon one occasion accompanied the Bishop when he was traveling in a country district. The Bishop happened to meet a native on the road, who eyed him in a manner indicating great surprise and curiosity. Then he accosted the Bishop using the dialect common to illiterate people of that section. "Howdy, stranger." The Bishop returned the salute. "Be ye from these 'ere parts?" Saying this he scrutinized the Bishop's apparel and then without waiting for a reply continued: "I reckon not. What kyounty be ye from?"

Quite seriously the Bishop answered: "From the County Tipperary."

"Wal, I swan, I thought I knowed every kyounty in Tennessee, but I never heerd tell of that one afore. Tipperary! Tipperary! he repeated. Wal, I give it up. Tell me stranger, where that 'ere kyounty is?"

"Well, my friend," rejoined the Bishop, "if I told you, you would not be any the wiser." After a pause the native proceeded:

"Stranger, be ye a preacher?"

"No, I am not known as a preacher."

"A doctor mebbe?"

"No, not a doctor."

"A liar then, I reckon?"

"No, not a lawyer."

"Yous don't look like a merchant nuther."

"No, I am not a merchant."

"Wal, I'm bet agin. What be ye anyway?"

"Well," said the Bishop smiling, "I will tell you. I am a Catholic Bishop or perhaps you would understand better if I should say a Catholic priest."

"Wal, I swan, I heerd of thim people, but I kinder thought they was different from other folks, but yours

look like the finest man I ever seen in my life." Again he looked the Bishop over from head to foot. "Wal, I am powerful glad I met yous. I kin tell the folks whin I go home that I seen a Catholic Bishop and that he looked like other folks, only finer."

Many incidents of the life of the great prelate during his ministry in the diocese of Nashville are related by those priests of his diocese who labored with him and loved him so well. As an illustration of his uncompromising sternness in the performance of duty, the following, one of many similar instances, may be cited:

When Father Feehan was first appointed to the See of Nashville in 1865, two personal friends and co-laborers in the Archdiocese of St. Louis volunteered to accompany him and become affiliated with the new diocese; they were Very Rev. M. Riordan and Rev. Martin Walsh. The Bishop immediately appointed Father Riordan pastor of St. Patrick's Church, Memphis, and made him Vicar General of the Diocese. Father Walsh remained with the Bishop in Nashville, as acting pastor of St. Mary's Cathedral. Father Walsh soon became a great favorite in Nashville and during the years he was connected with the Cathedral, the parishioners loved him greatly. He was a most exemplary priest.

Memphis at the time had three churches, namely: St. Peter's, St. Mary's, and St. Patrick's, but the city was growing so fast that a new church was called for in the northern part of the city, commonly known as "Pinch." Now the Bishop decided to send Father Walsh to Memphis to form the new St. Bridget's congregation. When the people of Nashville heard of this they were simply dumbfounded and a deputation of the leading citizens of Nashville, including many Protestants, waited on the Bishop with a petition to allow Father Walsh to remain

amongst them. When the Bishop entered the parlor the committee respectfully rose to their feet. The Bishop remained standing whilst the committee addressed him. When all was said, the Bishop smilingly remarked, that since it was Monday and most of his visitors business men, he did not wish to detain them. "No doubt," said he, "you would consider it very strange if I or any of my priests were to dictate to you in your mercantile business dealings; hence, I request you, gentlemen, not to meddle with matters that belong to me as Bishop of the diocese. Good morning," said the Bishop, as he respectfully retreated.

As soon as the deputation had departed the Bishop went up the stairs and rapping at Father Walsh's door, said, "Father Walsh, there is a train leaving Nashville at 5:30 o'clock; you will try and be ready for that train this evening." Father Walsh knew the Bishop too well to remonstrate; he did not even have a chance to bid farewell to his many friends in Nashville.

Bishop Feehan was very easily understood as far as his mental processes were concerned. He was logical and firm. He changed his opinions slowly. He was a good judge of human nature that was honest but could be deceived by the designing. He believed that those who approached him were gentlemen and treated them as such. When he ascertained that any one had abused his confidence or acted in an underhand manner, woe betide the offender! He would not enter into an argument, but would refuse to have any further dealings with such a person. No amount of explanation could restore one who had violated his trust and confidence. In argument, joke and discussion, each one who knew him felt that there was a clearly defined line beyond which it was not safe to venture. This was well illus-

trated by Archbishop Ryan who preached his funeral sermon.

After the services of the funeral one of the clergy asked Archbishop Ryan if Archbishop Feehan had always been so modest and retiring or had he acquired these qualities with age. His Grace replied: "Gentleman, Archbishop Feehan was the same in old age as in youth. Archbishop Hennesy and I lived in the same house with him for some time. We were most intimate friends. He was always quiet, unostentatious and retiring. His kindness and mercy in judging people were unusual. He was a better theologian and a better Latin and Greek scholar than either of us, and we naturally joked each other a great deal as young men will do. All during my life I have loved a joke and have often gone perhaps too far not recognizing proper limits, but I wish to assure you that Archbishop Feehan was the only man I ever met that I would not risk to the limit. There was a line beyond which, even I, bold as I was and intimate friend that I was, would not dare pass. There was a something about him that I never found in such a marked degree in any other man. His sanctuary, he seemed to say, must not be violated. No, the Archbishop was the same when as a deacon he came from Ireland as he was the last time I saw him as Archbishop of Chicago."

All who really knew the Archbishop will agree with what His Grace from Philadelphia said. There was an undefinable something that warned the intruder that he was approaching the danger line. Of his innermost heart we may say that he obeyed the injunction of the poet,

Keep thou thine heart, close fastened, unrevealed,  
A fenced garden, and a fountain sealed.

With all his kindness, however, he was never weak in making his decisions or in maintaining them. He often said he would rather be judged for his mistakes through mercy than for those through harshness. Never harsh or irascible, all understood that he must be obeyed. When after deliberation he had given his decision he would listen to argument, but usually make no rejoinder. A slight quivering and movement of his long upper lip was an infallible sign that the case was closed.

Social and newspaper notoriety was another *bête noire* with good Bishop Feehan. During the cholera and yellow fever plagues that decimated Nashville and Memphis, the Bishop's name scarcely appeared in any daily or weekly newspaper, for he would have no reporter or press correspondent approach him. It was said after his promotion to the Archdiocese of Chicago, that one of the chief reasons why the Propaganda elected him was that no complaints from priests or people ever reached Rome from Tennessee, and that he was the very man to maintain and preserve peace and order in the Church.

When the Very Rev. Father Martin Riordan died in Memphis, he left considerable debts owing to the purchase of Calvary cemetery. After the yellow fever catastrophe his successors at St. Patrick's (Fathers Doyle and Quinn) found it impossible to meet the many urgent calls for money loaned to the late Father Martin Riordan. Some of the creditors even threatened lawsuits against St. Patrick's Church. Father Quinn, on the other hand, received letters from Bishop Feehan strictly forbidding him under any circumstances to go to court. "If all fails," wrote the Bishop, "you can write to me and I will try to assist you." To stop one lawsuit the Bishop is known to have sent Father Quinn



the sum of three thousand dollars out of his own private resources.

Another salient characteristic of the Bishop which also sometimes afforded considerable amusement, was his aversion to all manner of flattery, as well as to all manner of complaints tendered to him by priests or laity. Those priests or religious who brought small grievances for him to adjust were, in the language of the Cathedral clergy, "doomed." The priests who wished to retain the Bishop's favor kept aloof, knowing well that the less frequently they approached him the better their interests would be served. From what has been said it should not be inferred, however, that Bishop Feehan was of an unsociable disposition. In conversation and post-prandial social intercourse he was the soul of wit and repartee. He sometimes had his auditors convulsed with laughter, a faint smile being the only evidence that he himself enjoyed the joke related.

Traveling on railroads and steamboats he always disliked. When we consider his gigantic stature, extreme modesty, and dignity of manner, this aversion to travel may be easily understood. During his long episcopate, he crossed the Atlantic only three times. In fact, except for an occasional visit to Newport, he seldom left home at all.

One instance of the casualties and annoyance of travel will illustrate what may have rendered traveling so distasteful to him. A priest from the diocese of Nashville relates the incident. "After administering Confirmation in the several churches of Memphis in 1877, the Bishop on his return to Nashville took a seat in a parlor car. By way of consoling one of his missionary priests who sat behind him, he remarked, how pleasant it must be for a priest to be able to attend his missions in such beautiful cars. The priest whom he addressed

admitted there were many comforts, but also a few inconveniences encountered sometimes by priests traveling in such style. His Grace very soon learned the truth of this last remark. The seat in front of the Bishop was occupied by a fashionably dressed lady and her daughter, a playful little miss of some five summers. The child held in her arms a big doll, and turning around presented the doll for the Bishop to kiss. Each time the child presented the toy, the Bishop, whose face was crimson with blushes, held it back with his hand, and the mother cast a few surprised glances at the queer man who would not play with her child. The priest who sat behind the Bishop enjoyed the cruel sport, but at last thought himself bound in real charity to divert the child's attention to himself. The child catching the priest's eye immediately ran towards him and seated herself beside him. He then allowed the tot to say and do just as she pleased until finally exhausted the little one fell into a deep slumber, thus affording the priest and especially the Bishop a most welcome rest."

The Bishop met with many such embarrassing episodes while making his episcopal visits through the state. A priest relates that while administering Confirmation in middle Tennessee, the Bishop had to sleep in a room where he could almost touch the ceiling with his head. The room was so hot in the midst of summer that during the day he could scarcely wear his ecclesiastical garments. "I was once heartily amused," said the priest, "especially when I saw no possibility of averting the annoyance (the mother being present), when little unkempt country boys and girls jumped on his knees, toyed with his hat and watch chain, searched his pockets, and abruptly asked him for a nickel."

Fifteen years of his life Bishop Feehan thus devoted to the diocese of Nashville reviving the fruits of the

labors of his predecessors, destroyed by the ravages of war. The scattered remnants of the once prosperous communities he again organized and put to service in the cause of the Church. His episcopacy witnessed the greatest triumphs, but at the same time the deepest sorrows of the diocese, and Bishop Feehan accomplished what to others would seem impossible. A reviving and strengthening spirit was enthused into the churches and religious institutions in the diocese, and dignity and prestige given to Catholicity throughout the whole state.

The cause of education was especially dear to the heart of the Bishop: he invited the Fathers of the Precious Blood to North Nashville, Lawrenceburg and Loretto; the Fathers of the Seraphic Order of St. Francis he established for the German element in Memphis; and he built St. Joseph's Church there for the Italians; the Sisters of Mercy were introduced in Nashville, and the House of the Good Shepherd founded in Memphis, where also was established a very efficient school, in charge of the Brothers of the Christian schools. The Sisters of Charity of Nazareth were also introduced into the diocese, and new Churches were built in Nashville, McEwens, Clarksville, Gallatin, Jackson, Covington, Greeneville, Knoxville and Memphis.

But alas! another picture rises before the mind of those familiar with the history of the Church during that time, and one, too, which years will not efface. It was when the dark angel of death hovered over the fair cities of the South; when every breeze wafted the yellow plague from the swamps of the lowlands, and Memphis and her sister towns were little less than living sepulchres. In two different visitations of the plague (1878-9) the death rate in Memphis was appalling; and in those hours that tried men's souls, Bishop Feehan was never known to falter.

## CHAPTER VI

### THE YELLOW FEVER EPIDEMIC

**EXTENT OF THE PLAGUE—EVERY WORSHIPER AT CHURCH IN MOURNING—IN MEMPHIS TWENTY NUNS AND FIVE PRIESTS DIE—THE DOMINICAN FATHERS—THE FEVER OF 1878—ACTS OF HEROISM OF BISHOP AND PRIESTS—NAMES OF PRIEST HEROES—TRYING POSITION OF BISHOP FEEHAN—HE PREACHES THE FUNERAL ORATION OF TWELVE OF HIS PRIESTS.**

THE yellow fever epidemic visited the diocese of Nashville three times in rapid succession. The fever of 1878, was preceded by a virulent outbreak of cholera and spread death and desolation in every quarter along the Mississippi. The priests attached to St. Bridget's Church in the city of Memphis had each an average of one hundred sick-calls a day; of these 90 per cent fell victims during the first month or six weeks. The fever plague lasted during the months of September, October, and ended about the 20th of November; during these three months some sixteen hundred people, of whom at least one thousand were Catholics, fell victims. The disease lasted generally from two to four days and the third one was the dark or dreaded day. Making allowance for a moderate aperient, in all cases, the less medicine, the better hope for the patient. The brave priests stood at their posts until stricken down, and as to Bishop Feehan, his undisturbed patience, uncompromising firmness, and his sweetness and gentleness in commanding, have deservedly won for him the title of "Captain of the Memphis Martyrs."

As already stated, the number of those who died throughout the various parts of the city of Memphis, during the autumn months of '78, might be estimated

at about sixteen hundred. The pastor of St. Bridget's Church, Rev. M. Walsh, had a "framed" list hung up in his Church, giving the names of eight hundred of his parishioners who had died in less than three months. Almost as many more, whose names could not be procured, also died in this parish. On the first Sunday after the fever was pronounced no longer epidemic, the people who flocked to hear Mass at St. Bridget's Church presented a sorry spectacle. It was noted the following morning in the daily papers, that there was not a man, woman, or child in the Church that was not dressed in mourning. During the autumn of this never-to-be-forgotten year, Memphis lost some of its best and most respected citizens. Besides some twenty nuns (amongst whom was the Mother Superioress of the Franciscan Convent), five priests—Fathers O'Brien, Cary, Daily and Sheehy, of the Order of St. Dominic, and Father Leo, a German, of the Franciscan Order—fell victims; it appeared providential that no secular priest of the diocese (although equally exposed) contracted or died of fever in 1873.

The Provincial of the Dominicans especially felt the loss of such young and promising men keenly, but since the Order had a house in Memphis, he considered it his duty to fill all vacancies. Now at the time there was a venerable ex-Dominican priest, Father J. —, residing in Nashville, with a long white beard and in appearance a veritable patriarch, who already had reached in years the scriptural term, threescore-and-ten. The story is told that after the death of Fathers Cary and O'Brien, the Dominican Provincial wrote to this old gentleman, asking him if he would not be willing to leave Nashville and go to Memphis. The old man, having gleaned the contents of this ominous missive,

with tear-fraught eyes handed the letter to Bishop Feehan. The good Bishop, the soul of kindness himself, naturally smiled at what seemed rather a joke than a serious request. The old priest, being very deaf, leaned over to hear the Bishop confirm his death warrant. In his loudest effort the Bishop said: "Don't mind it, Father J. —." "Must I go?" asked the deaf man. "No, remain with me for the present," was the kind reply. The story goes on to say that the Bishop wrote to the Provincial, and intimated that, unless he could find some younger and more useful priest, he would be obliged to provide one himself. Accordingly the Provincial sent a request for help to Louisville, where there was a branch house of the Order. The Prior of this convent did not wish to command or rather pass sentence of sure and speedy death on any of his brother priests, so he suggested that all should draw lots.

If our Lord himself was agonized at the approach of death, we may naturally suppose that it was with trembling hands, each slowly drew the straw which was to decide his mortal destiny. But when all had drawn—who held the fatal straw? Was it a young and vigorous man, or some enfeebled veteran? It was the oldest priest in the community. In a moment this patriarch made up his mind to face the battle. But he was mistaken if he supposed for a moment that he would be allowed to go, for from the ranks of the young priests there stepped forward one of nature's noblemen, with as true a heart as ever beat within a martyr's breast, Father J. D. Sheehy, O. P. He took the train for Memphis that very evening and only a few days later the good priest was dead.

Alban Butler, in his *lives of the Saints*, relates many touching and edifying examples of the faith and Chris-

tian heroism of the martyrs of the primitive Church, but these self-sacrificing priests deserve to be classified among the foremost martyr heroes of heaven.

Only a few months had elapsed since the fever of '78, when the people began to take courage. Trade, commerce, and labor seemed to have regained their former prestige. The clamorous noise of the foundry; the hissing and boom of the cotton press; the shrill or hoarse scream of the locomotive or steamboat showed the country was alive once more to business of every department. Towards the spring of '78, Tennessee was not merely convalescent, but appeared almost entirely recuperated from her disasters. But Providence, it seems, had not yet laid aside the "chastening rod." At the very time when the people began to regard "Fever" as a specter of the past, it stalked forth once more a dread reality. And if the fever of '78 has been called a plague, that of '78 was a veritable scourge. Father Wm. Walsh, in his pamphlet of '78, writing for aid to the various temperance unions of America, describes the conditions of affairs: "Out of a population of 45,000 or 50,000 inhabitants, 35,000 or 40,000 fled for their lives when the plague broke out; of the 8,000 or 10,000 who remained, over 7,000 are reported as having been stricken down by the fever. The county undertaker, Mr. John Walsh, has a registry of 2,500 burials by himself alone. . ."

The fever took hold during the latter part of July, and was actually raging towards the middle of August, yet the Board of Health was loath to admit and the papers of the city of Memphis failed to announce the presence of the yellow fever. Deaths to the number of 958, according to the "Memphis Appeal" of August, '78, had already occurred within the city limits before

the Board of Health officially announced the fever epidemic. "I well remember the panic," says Father Quinn in his *"Heroes and Heroines of Memphis,"* "that almost crazed the populace the morning it was announced in the papers. Men, women, and children, in wagons, street cars and carriages, all dashing through the streets on their way to the various railways depots and steamboat landings. In the short space of three days not less than thirty thousand people fled from the city of Memphis. . ."

On the other hand, on the very evening of the day that the papers announced the yellow fever epidemic in Memphis, every secular priest who could find conveyance to Nashville arrived there, and with the grandeur and heroism of martyrs entering the arena to be devoured by wild beasts, offered themselves unreservedly to the Bishop to be sent at his pleasure to the plague stricken city of Memphis. How such an act touched the Bishop's heart, God only knows. He never could control his feelings to speak of it. A priest, one of the survivors, speaking of that scene afterward said, "It was something never to be forgotten." The tender-hearted shepherd whom they knew to have for each a father's solicitude, yet was ready to offer to God all that he held dearest on earth. It truly was a scene the angels might envy, to see those priests soon to win the palm of martyrdom and the crown of unfading glory, offer themselves to their beloved Bishop. Father Quinn was not among them then. He was on a mission in Arkansas, but like the others he hastened to the scene of danger and was found in the foremost ranks.

The Association Press and the daily newspapers of the country failed to mention many of the names of these heroes and heroines of Tennessee. But the living



and dead who suffered, and above all the good God, cannot have ignored their countless sacrifices. When, for instance, Father Martin Walsh and his cousin, Father Meagher, died at St. Bridget's Rectory, only three persons beside the undertaker attended the funeral of these beloved and popular priests. Father Aloysius Wiever, O. S. F., who died in California, was the priest whom Father Quinn in his book designates as the tireless hero of Memphis. Like the Very Rev. A. J. Kelly, O. P., he was in every cholera and yellow fever plague that infested the city.

When the fever of '78 broke out in Memphis, there were five Catholic Churches: St. Patrick's, Very Rev. M. Riordan, V. G., pastor; St. Peter's, Very Rev. A. Bokel, O. P., pastor; St. Bridget's, Rev. Martin Walsh, pastor; St. Mary's (German), Rev. Father Lucius, O. S. F., pastor; St. Joseph's (Italian), Rev. A. Luiselli, pastor. All the priests in Memphis died of fever in 1878, except Rev. William Walsh, and Rev. Aloysius Wiever, O. S. F., who was assistant to Father Lucius, O. S. F.

Father William Walsh attended the sick-calls in the city from Father Matthews' camp which he had erected from tents sent him by the Secretary of War from Washington. By this means some four hundred people were saved from the ravages of the fever. From various cities throughout the Union, Father Walsh received more than \$40,000 to aid the yellow fever sufferers in Memphis.

The following are facts taken from Keating's history describing the three epidemics of yellow fever in 1878, 1878 and 1879. Memphis lost 10,000 of her citizens; the office of the "Memphis Appeal" lost 21 members of its staff; the daily "Avalanche" lost its editor and busi-

ness manager with 15 of its staff; the "Evening Daily Ledger," although 25 of its members were stricken down, lost but 4 of its staff; of the Police Department 27 out of a total of 48 men were attacked, of whom 10 died and 17 convalesced. Amongst the dead was also Chief Phil. R. Athy of the Fire Department and 24 of the men died, including Captain John McFadden, a brother of Canon McFadden of Gweedore, County Donegal, Ireland. Forty physicians and 4 Protestant ministers died in that year, 1878.

Besides some 50 Sisters, the diocese of Nashville lost 22 priests, of whom 21 died in Memphis in less than five years. Of these, 8 were seculars, 8 Dominicans, and 5 Franciscan Fathers. The following list gives the names, date of death, and age of each:

Name	Died	Aged
1. Rev. J. R. Daily, O. P. . . . .	Sept. 23, 1873	27
2. Rev. B. V. Cary, O. P. . . . .	Oct. 7, 1873	40
3. Rev. D. A. O'Brien, O. P. . . . .	Oct. 9, 1873	42
4. Rev. J. D. Sheehy, O. P. . . . .	Oct. 17, 1873	43
5. Rev. Father Leo, O. S. F. . . . .	Oct. 17, 1873	45
6. Rev. Martin Walsh . . . . .	Aug. 29, 1878	40
7. Rev. J. A. Bokel, O. P. . . . .	Aug. 29, 1878	29
8. Rev. J. A. McGarvey, O. P. . . . .	Aug. 29, 1878	33
9. Rev. Michael Meagher . . . . .	Aug. 30, 1878	46
10. Rev. Father Erasmus, O. S. F. . . . .	Aug. 31, 1878	42
11. Rev. Patrick McNamara . . . . .	Sept. 3, 1878	28
12. Rev. V. P. Maternus, O. S. F. . . . .	Sept. 9, 1878	35
13. Very Rev. Martin Riordan, V. G. . . . .	Sept. 17, 1878	46
14. Rev. P. J. Scanlon, O. P. . . . .	Sept. 19, 1878	30
15. Rev. V. B. Vantroostenberg . . . . .	Sept. 19, 1878	35
16. Rev. J. J. Mooney . . . . .	Sept. 27, 1878	46
17. Rev. German Father, O. S. F. (Asimus) . . . . .	1878	
18. Rev. Edward Doyle . . . . .	Sept. 4, 1879	46
19. Rev. John Fahey . . . . .	Sept. 6, 1879	29

Name	Died	Aged
20. Rev. V. G. Chrysostom Reinke, O. S. F. . . . .	Sept. 9, 1879	39
21. Rev. D. E. Reville, O. P. . . .	1879	39
22. Rev. Patrick Ryan (Chattanooga)	1878	38

To these may be added the Rev. John Walsh, who died of smallpox February 19, 1882, at the age twenty-eight. The youngest of these priests was but twenty-seven, and the oldest fifty years of age. At the outbreak of the fever they all appeared to be robust and remarkably healthy men. In the "New York Freeman's Journal" of '78, it was mentioned that of all the priests who died in Memphis, there was but one who possessed more than five dollars at the time of death. It is a fact known to the Catholics of Memphis that these priests neither made nor had occasion to make a "will." In fact, these men did not leave "means" sufficient to liquidate the moderate dry goods and grocery bills that were presented to their successors for payment.

Three priests, who had been stricken with yellow fever in Memphis, later recovered. One of these was Very Rev. A. J. Kelly, O. P., who was administrator of the Nashville diocese before the advent of Bishop Feehan; he was a man of sterling piety, a loving true friend, charitable and kind to all, and a fearless warrior in the midst of danger. Father Kelly's name will never be forgotten in Memphis or in Nashville. Rev. Patrick O'Brien, whose house was besieged by city officials in Jackson, Tenn., because he received John Walsh who died there of smallpox, came some years later to Chicago and was made pastor of Mount Carmel Church. Rev. Wm. Walsh of international fame for bravery during the epidemics of 1878 and 1879 in Memphis, died in 1902.

"The fearful calamities that threatened the very existence of the diocese of Nashville," continues Father Quinn, "called into action the highest qualities of the governor and spiritual guide, Bishop Feehan. Circumstances placed life and death in his hands. Had he succumbed to the fever, it is more than probable there would not be a priest living today to relate the sad tale of Memphis' woe. It is a terrible responsibility to have to order any man to certain and speedy death; even the stern judge falters in his speech, as he pronounces the last sentence of the law on the guilty culprit. If this good Bishop, instead of the warm, tender nature which God bestowed upon him, had had a heart of adamant, he could not have helped being moved in this fateful discharge of duty. In his unflinching charity towards the Catholic laity of Memphis, he had to bury in his soul the sweetest names known to man—friendship, patriotism, kinship, and old school companionship. The dignity of his position, and the absolute wants of his dying flock, precluded any display of sympathy but called only for duty. I shall never forget that eventful morning when Archbishop P. A. Feehan came out on St. Bridget's altar, Memphis, to preach the funeral oration of twelve of his priests who had died during the autumn of '78. Perhaps a similar event has not occurred within the last century in Europe or America."

With inspiring verse the noble deeds of valiant warriors have ever been framed in a blaze of radiant beauty. Historians and poets have wreathed with laurels of undying fame the brows of bold patriots whose dauntless spirits winged their way aloft midst the roar of cannon and the shrieks of shell and shot of the smoke-laden battlefields of countless lands. In swelling unison, the voices of untold millions have chanted the strophes of

the bards, flooding the world with the sweet strains which proclaimed man's gratitude and love for the defenders of hearth and home and those gallant bands whom the poets' genius and admiration have enshrined in immortal honor and renown; yet the courage of martyred priests and nuns—those unsung heroes of Holy Church—has no parallel in tradition, not in all the annals of those heroic military deeds which, like the stars that led the ancient mariners in their course, have inspired and emphasized the struggling progress of the human race towards a higher material destiny.

See that huge hulk with the flag of death flying at its mast head! That is the emigrant ship loaded down with wretched human freight. It struggled for many days through the billows of the sea. Devoted fathers, mothers, and their darling little children have left the ancient fatherland to seek freedom and bread upon the hospitable shores of America. The cruel avarice of man has crowded them all into this pestilential hulk. Starvation and neglect have brought on the deadly fever, and now it rages like a ravenous wild beast devouring the flesh of its victims.

The anchor is cast; the long wished for shores of America are reached and balmy breezes bring on their wings the odors of flowers and of the green earth. But the inexorable laws of the quarantine close the gates of this earthly paradise against the poor sufferers. All the world sees that dreadful flag and all the world stands aloof, not daring to face death under such appalling form. The heroic priest, however, the devoted Sister of Charity and Mercy, they are there to minister to the plague stricken. Night hath succeeded day and yet ever faithful to their vows these sons and daughters of the Church are there to catch the last sigh of the dying child of God.

And now they inhale the subtle poison, it flies through their veins. The pale cheek and dim eye proclaim to men and angels that the mission of some of them has been accomplished and that they are about to receive the diadem of glory prepared by the Eternal Father for His martyrs to Charity. What tongue can utter the eulogium of such devotion!

“Dream not helm and harness  
The sign of valor true;  
Peace hath higher tests of manhood  
Than battle ever knew.”—The Hero, by Whittier.

## CHAPTER VII

### THE BISHOP LEAVES NASHVILLE

CHICAGO MADE AN ARCHBISHOPRIC—BISHOP FEEHAN APPOINTED ARCHBISHOP—HIS FAREWELL—A COMMITTEE WAITS ON HIM—THEIR SPEECHES—A PURSE IS PRESENTED TO HIM—THE BISHOP'S LOVE FOR THE SOUTH—THE ADDRESS OF THE CLERGY ON THE TWENTY-FIFTH ANNIVERSARY OF HIS ORDINATION—A LETTER FROM FATHER GLEESON—BISHOP FEEHAN AND THE CATHOLIC KNIGHTS OF AMERICA.

IN addition to the irreparable shock which cholera and yellow fever epidemics had imparted to the physical and financial prosperity of the State of Tennessee, the progress of Catholicity, after the panic had subsided, was destined to receive another crushing stroke, for orders came from Rome enjoining the Right Rev. P. A. Feehan to leave his charge in Nashville, and assume the more exalted dignity, the Archiepiscopate of Chicago.

After the death of Bishop Foley, the diocese of Chicago, by a decree of the Holy See, dated September 10, 1880, was elevated to the rank of Archdiocese, and Bishop Feehan of Nashville was appointed its first Archbishop. A letter of congratulation from Cardinal Simeoni, dated September 30, 1880, accompanied the papal Bull.<sup>1</sup> When the news of Archbishop Feehan's elevation reached Chicago, there was a universal expression of satisfaction among the clergy and laity of the new Metropolitan See, and though all mourned the death of good Bishop Foley, they rejoiced at seeing one chosen to fill the vacancy who was no stranger to the clergy, many of whom knew him personally when he

<sup>1</sup> Cf. Appendix No. 3-4-5-6.

lived in St. Louis, and all were filled with admiration at his successful administration of the Diocese of Nashville. His deeds of heroism during the plagues, and his eminent services in behalf of the orphans caused his name to be known throughout the country and earned for him the esteem of all civilized people. The Catholics especially rejoiced at having Archbishop Feehan come to govern them, as he was an honor to the Church in America, and adorned the episcopacy by his learning, experience, piety and zeal.

Nashville, on the other hand, was greatly shocked and depressed. "The Cathedral was never before so crowded,"—thus reads an article of a Nashville paper at the time, "as it was Sunday morning. Every seat, every nook and corner was occupied; the vestibule, and even the aisles were filled. Archbishop Feehan was to take his final leave of the congregations in Nashville."

After delivering an eloquent sermon on the subject, "Man's Duty to God and His Neighbor," the Archbishop said that it was not his wish or desire to leave Nashville, which had so many sweet memories hovering around, for Nashville had been his home in the full acceptance of the word, but higher authority had said that he should go to Chicago, and he would go to that city and do everything in his power to advance the interests of the Church. During the fifteen years he had resided in Nashville, no word of censure or of unkindness had passed between him and the clergy, but they had always acted in the utmost harmony, and the work of the Church had been carried on with great unanimity of action. To the gentlemen who had assisted him in all the enterprises in the Church he desired to return most grateful thanks, and he desired to thank the ladies



especially for the satisfactory and efficient labors they had performed in behalf of the orphans. They should never forget the orphans and should continue the good work they had performed in the past.

Archbishop Feehan was about to say more, but he became so deeply affected that he could not utter another word. There were many tearful eyes in the audience. The next night a large number of prominent Catholics visited the residence of the Archbishop, arriving there about eight o'clock. As the visit and its object had been kept an entire secret from him, he was, of course, taken completely by surprise. But, though greatly embarrassed, he received the party with his usual courtesy and cordiality. When all had shaken hands with the Archbishop, Hon. M. T. Bryan stepped forward and delivered the following address:

"Most Reverend Archbishop, we have come, in behalf of the Catholics of this city, to pay our respects on the eve of your departure from amongst us and to express our sincere esteem for you, personally, and our high appreciation of your arduous and successful labors as our faithful shepherd.

"Fifteen years ago you were installed 'Bishop of Nashville.' Your diocese—the State of Tennessee, which had been for years little better than a battlefield—was in great confusion and disorder, consequent upon the war which had just closed. Fraternal relations had not yet been restored, and, though peace had been declared, prejudices, political and sectional, still obtained, and the social fabric was greatly disturbed. And to add to the difficulties and perplexities of the situation that environed you, the diocese was heavily in debt. Under these discouraging circumstances you entered upon your high office, and while studiously avoiding all demonstra-

tion and public notice, you have quietly, patiently, and industriously pursued the good work, until today you have the proud satisfaction of knowing that Providence has blessed your labors and that the diocese is in a healthy and prosperous condition and is practically out of debt.

"We recognize that this is not the occasion nor this the place to enter into detail of your labors for the past fifteen years, but we trust we may be permitted to refer to the part you have taken in promoting the cause of education. The many flourishing schools and academies established by you, or fostered by your paternal care, in Nashville and in other parts of the diocese, amply demonstrate how successful have been your efforts in this great cause. But, above all, we must not fail to speak of that really great and good work that has been always so dear to you and in the promotion of which you have always taken so conspicuous a part, we refer to the care of the orphan children. These little children, deprived of their natural guardians, homeless and helpless, have found in you indeed a father and a friend. Your efforts in this cause, nobly seconded as they have been by a generous public, claim our highest admiration and gratitude.

"Permit us also to refer to the purchase by Your Grace, a few years since, of beautiful grounds for a new cemetery, outside of the city, away from the noise and busy haunts of men. Mt. Calvary is today one of the features of Christian civilization in this community and an evidence of the Church's care for her dead. As that quiet city of the dead becomes peopled and the practiced hand of the artisan and the tender and loving care of friends of the departed adorn and beautify it, it will remind us and our children of your wisdom and charity,

and will serve to bind us more closely to you in the union of divine faith.

"In brief, we would epitomize your labors by saying: Religion had in you a watchful and prayerful prelate, who taught us not only by precept, but by example as well; education an earnest and zealous promoter, the orphan a faithful friend and the community a distinguished and honored citizen; and we may add that in your own person you have shown even to our separated brethren that while the Church is firm and uncompromising concerning the truths of Faith, she is gentle and charitable to all men without distinction.

"Most Rev. Archbishop, deeply sensible as we are of the personal loss, we each and all of us will sustain by your departure from amongst us, we are not, we hope, so selfish as to desire it to be otherwise than as it is, since we have abiding faith not only in the wisdom, but also in the divine guidance of the government of the Church. Wherefore we feel that this should be an occasion of joy rather than sorrow. Indeed, we cannot disguise from ourselves the personal compliment we felt when the electric telegraph flashed across the waters from the Eternal City the intelligence that the Holy Father had raised OUR Bishop to a new and greater dignity. We all felt that you were worthy of the great honor, and were glad, although our joy was overshadowed by the reflection that you would be OURS no longer.

"Though you go from amongst us honored and promoted by the Church you have so long and faithfully served, we indulge the hope that we shall not be entirely forgotten by you; and we beg to assure Your Grace that you carry with you the respect of all classes and creeds, and the affectionate esteem of your own congre-

gation in this city, who wish you length of days and great usefulness in God's Holy Cause."

M. T. BRYAN,  
M. J. C. WRENNE,  
J. G. OSBORN,  
D. N. NEYLAN,  
M. J. O'SHAUGHNESSY,  
M. BURNS,  
JOHN P. DALE,  
M. SMITH,

*Committee on Address.*

At the conclusion of Mr. Bryan's remarks, M. Burns, Esq., stepped forward and said: "Most Rev. Bishop of the diocese of Nashville and Archbishop of Chicago: I have the honor of having been selected by your friends and children in the faith to present you with this small testimonial of their love and esteem for you as a gentleman and their faithful instructor for several years, as Bishop and friend. As you are about to leave our midst, through the election and appointment of a superior authority, for a more exalted position than that occupied by you here, we yield our wishes as faithful Catholics and submit to those whom God has put in authority over us.

"Rev. Bishop, I trust you will pardon me in saying a few words in reference to your sojourn among us. I remember when you took charge of this diocese, and know well the complications and entanglements you had to adjust, and well do I know with what nerve and financial sagacity you extricated the diocese from its embarrassments. No man in our community has a more solid credit than you have. Your word is your bond,

and is so regarded in commercial circles. You came to us a stranger but we soon found we had a gentleman and a scholar, and, withal, a faithful and humble servant of God, who never failed in times of pestilence to attend at the bedside of the stricken sufferer. But why dilate on this subject? Your gentle and kind disposition towards suffering humanity is the theme of our community, regardless of creed or nationality. In your farewell address, Sunday, you bequeathed to your flock, as did your Divine Master, the care of the orphans and the schools you so diligently watched over during your administration of this diocese. I, as one of your flock, and in behalf of the congregation to which I belong, promise to do our best to carry out your request, and that others in the diocese will do the same I have no doubt. Trusting that your future flock will hold you in the same high esteem that we do, we beg you to accept this testimonial of our appreciation of you as a gentleman, and your inestimable labors in our behalf."

Mr. Burns then presented the Archbishop with a well filled silken purse.

The Archbishop said he hardly knew what to say to them, for the visit was a great surprise to him. He found around him the representatives of the whole congregation of Nashville. He saw there many of the faces that met his view when he came to Nashville, fifteen years ago. To Mr. Burns and to all those present he could hardly find any words that could tell them how he felt. His object and wish was to live and die here, but when the highest authority in the Church bade him go elsewhere he willingly and dutifully obeyed its command. He would never cease to have a regard, a love for Nashville; from the very moment he stepped into Nashville everyone had seemed to become his friend.

He felt thankful and grateful now, at his time of life, to find the honest testimony of sincere friends. He had endeavored to labor faithfully and sincerely, not only for the missions, schools and the orphan asylum, but for the entire Catholic people. He had never found a community more respectable in every sense than that found in Nashville: he would go away with a feeling of mutual respect and with a heart full of appreciation of his sojourn here. He thanked them for the kind words that had been spoken. He confessed that it would be a trial to him to go to a big city, among strangers, from a city in which he had found none but friends, and who had showered kindness and affection so bountifully upon him. He would always remember Nashville. He had loved all the little children and had felt so deep an interest in them and the affairs of the Church that his labors had been light. No matter how long or short his life would be, he would try often to visit Nashville, at least to come here once a year, and would always remember its people in his prayers; he would often turn his face from the Far North to the Sunny South, so full of pleasant memories, and look back again and again into the faces of those he loved. But he could not express all he desired to say. He wished that Nashville would continue to grow in importance and prosperity; that its people would grow in good fortune and happiness. He had never seen any unkindness here; the non-Catholic people had been his friends, and the friends to the orphans as well as those in the Church. He would go away from scenes he had learned to love. He was thankful to Mr. Burns for the expression of his kind regard. It came from the next to the oldest Catholic in Nashville. If the Catholics of Nashville would continue to promote the schools he had established

and to care for the orphans, they would please him more than anything else in the world.

Before the visitors left, the Archbishop blessed them all, many having requested a parting blessing.

But not only was Archbishop Feehan dearly loved by his people, his clergy was also deeply attached to him. The extent of their love and devotion can best be inferred from the sentiments expressed from the following address delivered to His Grace by his clergy on the occasion of the twenty-fifth anniversary of his ordination to the priesthood:

Address of the Secular Clergy of Tennessee to their  
Right Rev. Bishop on the twenty-fifth Anniversary  
of his Ordination.

"This, Bishop, is our 'Saturnalia,' and we therefore claim what the old Greeks called 'Parresia,' or freedom of speech, to give you our sentiments, and you must bear with us for a few moments. Such is the penalty of putting on the 'toga virilis' of the Priesthood. What sacerdotal virtues were conspicuous in your life during the early days of your ministry but few of us are acquainted with, as our relations to you for the most part date from the time you assumed the ring and crozier; but we may well conceive they were those whose reflection, bright as silver, has shown on our pathway under your benignant rule; a high regard for the feelings and interests of your subjects; a gentleness with us, even in our perversity, that could only come from a cordial acceptance of the Divine invitation 'Discite a Me quia mitis sum et humilis corde'; and above all a charity 'quae omnia suffert, omnia sperat, omnia sustinet . . . et nunquam excidit.'

"We ask your acceptance of this silver merely as the

emblem of that bright light; and the only wish which your priests can form for you in their hearts and in their prayers is, that the light may become day after day, and year after year more soft and mellowed, increasing in intensity as we know it will, until it bursts out into the golden sunlight of full maturity twenty-five years hence."

M. RIORDAN,	L. LUIZZELLI,
M. WALSH,	F. MARRON,
M. MEAGHER,	P. MCNAMARA,
P. RYAN,	W. WALSH,
E. DOYLE,	JOHN FAHEY,
J. VEALE,	B. McNALLY,
P. GLEESON,	E. GAZZO.
R. SCANNELL,	

Another appreciation of the work of Bishop Feehan in the diocese of Nashville is expressed in the following letter of Father Gleeson to Bishop Muldoon:

Nashville, Tenn., March 8, 1904.

St. Joseph's Church,

Right Rev. P. J. Muldoon, D. D.,

Bishop Auxiliary.

My dear Bishop Muldoon:—In reply to your favor of the 3d inst. I think it should be noted that when Bishop Feehan took charge of the Nashville diocese, the State of Tennessee was still suffering in the most marked degree from the results of the Civil War. Nashville diocese embraced the whole state, and the state had been the theater of the war during the whole four years of its continuance from Pittsburg Landing or Shiloh, or more accurately from Fort Donelson on the Cumberland, where Grant gained his first victory, to Chatta-



nooga and Chickamauga. It would be hard to overdraw the pitiable plight of the comparatively few and poor scattered Catholic missions in consequence of the demoralization and as Bishop Feehan found things on his taking charge in 1865.

His character might be said to be his only asset in beginning his work under such unpromising conditions. No one ever heard a complaint from his lips. His patience and humility and dignified personality soon won for him the love and affection of his own faithful and the esteem and unbounded confidence of all classes of the community. The same gentle self-sacrificing personality soon drew around him a band of devoted missionary priests who proved their loyalty and devotion to duty in the trying days of the yellow fever epidemic. The Bishop's strong point in those days was his care for the orphans, the legacy of war and epidemics, and his solicitude and sympathy for priests laboring in remote and poor missions.

As you say he left no papers, but I very gladly suggest points along those lines as the best index of his work and character in those days.

With best wishes,

Yours sincerely,

P. J. GLEESON.

When we add to the above that in 1866 Bishop Feehan attended and participated in the Second Plenary Council of Baltimore, and that he also took an active part in the Ecumenical Council of the Vatican, there remains but one more great work of the Bishop to be noticed before the reader will have some adequate idea of Bishop Feehan's activity in the diocese of Nashville. And this is the active part Bishop Feehan took in the

organization of the Catholic Knights of America, who owe their origin to this true man of God.

Some Nashville Catholics asked the Bishop's opinion one time about a society that many were proposing to organize in Nashville and other cities of the South, and the propriety of Catholics undertaking to form a society of the kind that was contemplated. The Bishop, after looking over the constitution and by-laws of the proposed society, which was to be composed of Catholic laymen, said: "I most cordially approve your object. You have the material; go ahead, and I assure you that I will give you all my support." The Bishop's encouragement, like seed cast into fertile ground, took root. The society was organized; it grew; it flourished; and now the Catholic Knights of America is one of the most successful organizations among the Catholic laity in the United States.

Before leaving the diocese of Nashville, the Archbishop recommended Father Richard Scannell to the Propaganda as his choice to act as administrator of the diocese, *sede vacante*. The recommendation was favorably acted upon. Father Scannell recently died as Bishop of Omaha.

The Rev. P. D. Gill had asked the Archbishop to be allowed to accompany him to Chicago, and his request was granted; he was the priest whom the Archbishop sent to Rome for the Pallium and who was appointed chancellor of the diocese upon his return. Two other priests, Rev. John Coughlin and Rev. P. O'Brien, soon followed and became affiliated with the archdiocese of Chicago. When Father Coughlin came to bid farewell to Archbishop Feehan, the latter remarked: "Father John, I did not think you would part with an old friend for a new one." He could not resist the appeal made

by the Archbishop. Accordingly he severed his connections with Nashville and became affiliated with the Archdiocese of Chicago.

A few days before the departure of the Archbishop from Nashville to Chicago, he sent his sister, Miss Kate Feehan, and Miss B. Cavanaugh to Chicago to prepare the residence which Bishop Foley had occupied on Ohio Street. Miss Cavanaugh had been the Archbishop's housekeeper in St. Louis and Nashville for twenty years and continued to serve him until his death; and it is of record how substantially the Archbishop remembered in his will the faithful service and devotion to duty of this most estimable lady.





THE RIGHT REV. JOHN McMULLEN, D. D.  
Administrator of the Chicago Diocese  
First Vicar General of Archbishop Feehan  
Died July 4, 1883.

## CHAPTER VIII

### HIS COMING TO CHICAGO IN 1880

HIS ENTHUSIASTIC RECEPTION—HIS INVESTITURE—READING OF PAPAL BULL—THE SERMON BY ARCHBISHOP FEEHAN—FURTHER DETAILS OF THE CELEBRATION.

NOVEMBER the 25th was the day assigned for the arrival of the Archbishop in Chicago, and it was the occasion of a great demonstration of popular enthusiasm and manifestation of hearty welcome to him. Committees of the clergy and deputations of the laity met him on his approach to the Archiepiscopal See, and extended such cordial greetings that he was deeply touched by their loyalty and respect. Thousands of Catholics of the many nationalities that go to make the Church so cosmopolitan in Chicago received him with manifestations of the deepest reverence and affection, and lined the streets of the city from the depot to the Archiepiscopal residence. On November 28th, the installation of the new Archbishop took place in the Cathedral of the Holy Name in the presence of an immense congregation.<sup>1</sup>

The investiture of the Most Rev. Patrick A. Feehan as the first Archbishop of the great Metropolitan See of Chicago stands out more conspicuously for its transcending importance than any event ever recorded in the history of the Catholic Church in the West. Accompanied by the ecclesiastical pomp and splendor with which it is the time-honored custom of the Church to dignify the installation to office so elevated, the cere-

<sup>1</sup>The Bull, dated September 21, 1880, signed by Cardinal Mertel, raised Chicago to an archdiocese and announced the separation of LaSalle, Bureau, Putnam, Henry and Rock Island counties "on account of distance and the less number of Catholics in the Peoria Diocese, the spiritual needs of those counties might be the more easily attended to." See Document No. 6.

monies were remarkably impressive, both for the imposing solemnity which the grand ritual of the Church lends to her important functions and the immense concourse of humanity which had flocked to the holy edifice to do honor by their presence to the great churchman upon the occasion of the most significant event of his life. Not only was this memorable occasion the concrete expression of wonderful performances accomplished in other fields of exalted Christian endeavor, but it shone out as a brilliant harbinger of the glorious work which the future held in store for the masterful mind, holy inspirations, and pre-eminent executive power of this great and humble servant of God.

Shortly after 10 o'clock the ecclesiastical procession, which had formed in the sacristy of the cathedral, threaded its way out by the Superior Street door and was received at the main entrance on North State Street by the Very Rev. Dr. McMullen, who, as administrator since the death of Bishop Foley, officially delivered the Cathedral and the Diocese to the Archbishop. After the choir chanted the "Te Deum Laudamus," the procession moved up the main aisle in the following order:

Crucifer

Acolytes with incense and holy water.

The Administrator, the Very Rev. Dr. McMullen.

Deacons of Honor: Rev. Richard Scannell of Nashville, Tenn., and the Rev. John Waldron.

The Archbishop.

The Clergy of the Archdiocese.

When the procession had reached the altar the Archbishop was escorted to the throne and the Very Rev. Dr. McMullen ascending to the epistle side of the altar, read the versicles prescribed for the reception of a

Bishop, for which the clergy made responses; then followed the impressive prayer imploring the blessing of God upon the Archbishop.

The papal brief appointing the Bishop of Nashville to the Archdiocese of Chicago was read by Rev. D. J. Riordan, Chancellor. The brief declared substantially that the See of Chicago being vacant, the Holy Father, in seeking a prelate to whom so important a trust could be committed, had reposed this great confidence in one whose superb and faithful stewardship in another and less responsible sphere of operation had placed him in the foremost ranks of churchmen, and had won for him the respect, admiration, and love of his brother clergymen, co-religionists and fellow countrymen. When the reading of the papal Bull was concluded, the clergy advanced to the Archbishop's throne and kneeling, reverently kissed the episcopal ring, a form symbolic of the fealty which the clergy of a diocese owe to its governing head.

Solemn Pontifical Mass was begun by the Right Rev. Joseph Dwenger, D. D., Bishop of Fort Wayne; assistant priest, Very Rev. Dr. McMullen; deacon, Rev. P. W. Riordan; sub-deacon, Rev. T. J. Butler, R. D. After the Gospel Archbishop Feehan ascended the pulpit and read as his text the following versicles:

"Another parable He proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof."—(Matt. xiii, 31-32.)

The sermon preached by Archbishop Feehan on this occasion:

"The explanation of the parable is very simple. The



kingdom of heaven is the gospel of the new law, and the grain of mustard, one of the smallest seeds, which grows to be a large tree, represents the Christian faith, commencing at Jerusalem with faithful disciples, and spreading thence throughout the whole world.

“‘And the birds of the air shall dwell in the branches thereof.’ So the nations at all times, in all places, come to find rest and peace in its life-giving truth. The seed was planted in the world by Jesus Christ.

“The parable is a prophecy, and its accomplishment is the most astonishing fact in the history of the human race, and the most striking proof of the divinity of Our Lord. When our Savior spoke those memorable words the entire world, except the Jews, were idolators, and thus paganism had in its favor everything calculated to preserve and to perpetuate it. It was woven into the habits of the people, sustained by antiquity and the laws of nations: the eloquence of orators and the genius of poetry, the very games and pleasures of the people, all were summoned to its aid and tended to preserve it; and, beside, it was a most pleasing form of religion, for it not only flattered, but deified the worst passions of human nature.

“It was into a world such as this, and to preach a religion opposed to this in every respect, that Christ Our Lord sent His Apostles, saying to them: ‘Go and teach, and ye shall be witnesses of Me to the farthest ends of the earth.’

“A few unknown men, distinguished only by their obscurity, were to change the ideas, and the religion, and the manners of the world. How impossible it seemed! And if they succeeded in this work, how astonishing!

“They succeeded, and in an incredibly short space of

time the Christian religion was known and accepted, not only through the vast territory of the Roman empire, but far beyond its limits, where the name of 'Roman' was never heard, and where the standard of Rome was never planted. And that this was a fact before the conversion of Constantine is proved by the most unquestionable testimony, pagan as well as Christian.

"Upon natural grounds alone the fact can never be explained how this religion in its very infancy struggling with vice and error, at the same time teaching the purest morality, and amid the grossest corruption, contending with the sophistry of the schools as well as the ignorance of the multitude, by persuasion alone converting the nations, both barbarous and civilized, opposed, abused, misrepresented, persecuted, should, after three centuries of trials and victories, have at last sat triumphant on the throne of the Cæsars.

"In whatever aspect we view our religion in the beginning, whether in the persons of those who preached it or the doctrines which they announced, or the time or the age which they came to teach, there was nothing in its favor, and everything, humanly speaking, was opposed to it.

"Christ our Lord did not choose His disciples from the senate, or the Areopagus, or from the schools, or from the lyceum, or from the princes: He did not select men of distinguished birth, or reputation, or great knowledge of worldly affairs; nor did He choose men whose very names would throw a halo around the doctrines which they taught, or whom men would be proud to acknowledge as their masters; but He went among the poor, and He chose humble men, sinful, unlearned men, men unskilled in the affairs of the world, without wealth, without power, or riches, or prestige, or any

of the means which would ordinarily be deemed essential to success.

“We must remember that we see the Apostles through the distance of the centuries. We behold them surrounded with the glory of the works they accomplished. But it was not thus that they appeared to the people to whom they first went to teach. These saw them as strangers, from a country and from a people whom they despised. Imagine for a moment, brethren, imagine Peter, the Chief and Prince of them all, a fisherman from Galilee, who had just his barque and his nets, an unlettered man, one who in a moment of weakness, had even denied his Master—imagine him alone, friendless, helpless amid the schools and the temples and the palaces of ancient Rome, and remember that it was Rome in the day of its splendor. It was that Rome from which went out great highways on which matchless legions marched, along which were brought back the spoils and the captives of the nations to grace the triumphs of their capital: imagine a poor man from Galilee, a fisherman, Peter, the Prince of the Apostles of Jesus Christ; imagine him amidst the splendor of the Roman capital; and yet a grand idea fills the soul of this man. We can picture him looking out over the great city from some one of those seven hills of Rome and thinking or saying to himself: ‘Here we may preach the faith of Jesus Christ, and this gorgeous pagan city will become its very citadel.’

“If some man who was not inspired by the wisdom of the Word could have read the thought of the Apostle, if he could have heard him utter such a thought as this I have said, he would have cried out: ‘This man is come from an eastern land, a land of dreamers, and he is only an enthusiast.’ And Peter begins to teach and

the people begin to gather around him, and he makes converts and their number increases; and ultimately, Rome became a Christian city and the center of that vast spiritual kingdom that has no limits save those of the world. And the work begun by Peter has been continued by his successors, and even the glory of the Cæsars has paled before the grander, purer economy of the successors of the fisherman.

“We, brethren, who have been born or educated in a society already Christian, who have been accustomed from childhood to the influences of its teachings, who know that it has received the homage of the nations for eighteen hundred years, can scarcely realize how wonderful it must have seemed to the Apostles. St. Paul says it was a ‘stumbling block.’ It was the ‘scandal of the Jews and the folly of the Gentiles,’ for the Jews expected a Messiah, powerful, magnificent; and yet these strange men came to tell them that they must adore Him Whom the chief men of their nation had crucified. The religion of the pagan world was sensual, captivating, indulgent. It was the religion of their fathers, of their country, of their childhood, of their great men, of their kings and emperors, and to them there came strangers from a land that they despised, and they said to those pagans that they also must adore Him Whom the Jews had crucified; that they must accept a religion, the very basis of which is self-denial and self-sacrifice, and for the truth of which they might at any moment have to sacrifice the precious things of life, or to sacrifice even life itself.

“The human mind naturally revolts against accepting such a religion under such circumstances. To become humble, to become charitable, so as to learn to love and to pray for their enemies, to prefer even poverty to in-

justice, to restrain even the least sinful thoughts of the human soul,—these were virtues that the best of the ancient never knew, that they never dreamed of teaching to the people, and yet they became the fundamental and familiar virtues of Christian and Catholic faith, and they were everywhere found in practice, and never were there grander children of the Cross and of the faith than those pagans, before whom the Apostles of Christ lifted up the image of the crucified Savior.

“The religion triumphed, and its triumph was greater than would have been that of Alexander of whom we read, even if he had conquered the world, because the most wonderful accomplishment is to subdue the human heart; it conquered also pride and sensualism, which were then, as they are now, its greatest foes.

“When the Apostles went to teach, eighteen hundred years ago, it was the most splendid undertaking the world ever knew. The arts and sciences and literature all flourished, and they were all employed against the truth. It would have been easier at that day to have converted to the faith of Christ even the savages than those proud, civilized Greeks and Romans, because the pride of a sophist is a greater obstacle to truth than the simplicity of an ignorant man, and when to the pride of intellect there is added the corruption of the heart, then were met the greatest impediments to the acceptance of a religion that demands the submission of the human reason to the mysteries of the divine faith, and that will not tolerate the indulgence of any one of the disorderly passions of human nature.

“We may ask ourselves what is the religion that has conquered the world and has triumphed over time and space? It is that grain of mustard-seed mentioned in the parable of the gospel, that gospel of the New

Law, the revelation of God to man, the manifestation of His will to us. St. Paul tells us that it is the living and efficacious word of God; the living word of God, because it is life to the soul that receives it; and the efficacious word of God because it has conquered idolatry and established itself amid the ruins of the ancient world. It has survived all the changing things of earth, the ravages of time, the storms of human passion, the revolution of human affairs, and denounced from one generation to another, it is received with love, with reverence for eighteen hundred years. It explains to everyone who listens to it the great truths that human reason would never have discovered, that the great schools of the ancient world never dreamed of teaching.

“It is the religion that tells us plainly of God, of His nature, of His attributes, of man, of his origin, of his destiny; that solves for us the mysteries and problems of the human soul. It has elevated man, given him a new life, taught him his true position, given him a grand elevation. It unveils and exposes to his wondering gaze the mysteries and glories of the supernatural world, of the life of faith. It tells us of a great promise, of a God made man, of a self-sacrifice—the atonement—of heaven purchased for all, of hell vanquished, of the way that leads to final happiness and rest, and of an object to be attained that will satisfy the utmost yearning of the human soul. It has conquered time and triumphed over space. It found the world dead, truth entombed, shrouded in the darkness of the ages; but as when the voice spoke beside the grave of Lazarus, and he that was dead came forth, living, and confessing the presence and the power of God, so the word of God penetrated through the world, and the nations awoke to life, and

the winding sheet was cast aside and the animating spirit of God passed from one extremity of the earth to the other. It penetrated the very depths of the human heart, and it brought humility and purity and charity where vice and pride and selfishness had held supreme sway.

“And for us, brethren, as we hear and receive it, after eighteen hundred years, how great and how profound should be our reverence and our gratitude to God that it is to our religion we are indebted for every blessing, social and religious, that we enjoy. If for a moment you can imagine such a thing possible, if religion were destroyed, if religion were to disappear by some calamity from the world, the world would return again into barbarism. Society would be dissolved into its very elements. The most sacred of ties would be torn asunder. The human heart would become corrupt even to its very core, and the soul would become as dark as it was when men worshiped the most degraded objects.

“When we think over that wonderful history of our faith, that faith that is stronger than death, and that has conquered the world; when we think of the mystery of the parable—the little grain of mustard-seed rising up to be a tree, and the birds of the air coming to dwell in its branches, and so, from the humble beginnings and the weak things God selected, has risen up this wonderful and supernatural tree of life, which is the Catholic Church, that gathers around itself the nations, and where they find rest and peace for their souls and the knowledge of the joy and the happiness that awaits them beyond this world.

“And we may be permitted, also, to apply the parable in a more limited sense; to make an application of the parable even to particular places and countries; and

where, my dear brethren, where can you find a more striking illustration of the grain of mustard-seed growing to be a mighty tree than in this great, broad land, here in which we live, and in which we dwell? If we look back for a generation or two—for ever so little a time—how wonderful has been the growth of the grain of mustard-seed in the great Northwest of America! Two hundred years ago, a great missionary priest, an illustrious son of the great order of St. Ignatius, Father Marquette, traversed alone the western wilds. A man highly cultured, educated and civilized, he turned his back forever upon the home of his childhood in sunny Gaul; he left the companions of his youth, and of his studies, and alone penetrated into the wilderness because he bore on his soul the commission that comes to those whom God sends to teach, and he bore upon his lips that message of truth that God would have us bear to every nation; and he went not to the highly civilized, but he went out alone into the wilderness and to the sons of the desert to teach them the truths of Christian faith. And he navigated the great lakes and sailed down the great river, sailing into the South; and he lifted before the savage men of this region the symbol of man's salvation; and they learned to know God, to pray to Him; and the savages received the word of God in their wigwams, and they learned the great truths of the Christian religion. And, alas! when he went down to them he was a strong man, but he returned again worn out with his labors, a young man prematurely old, and at last he lay down to die by the shore of Lake Michigan.

“And again, if some man, guided by the spirit of the world, would have looked upon the great missionary, Father Marquette, dying by the lake shore, alone in the



desert, worn out by his labors among the savages, would he not have said: 'He is only a son of a fervid race, and behold, he is only one of those enthusiasts of the world. It is a great, but it is a wasted, life. That man lying in the solitude of the desert has left nothing in the world behind him.' But it was not so. He planted in the wilderness a seed of most effectual power, and it remained there as if to grow up in after years—to fructify and to rise up in a splendid way in after years, so that the grain became a tree, and the birds of the air dwelt within its branches. For at length he rests from his labors, and white men, following in the pathway which the missionary pointed out for them, navigate the great lakes and sail over the great rivers, and come in after ages; and they pitch their tents in the forests and in the broad prairies; and villages which form the towns and cities of today spring up; and everywhere over the great broad land there rose up that symbol of man's salvation that Father Marquette had held before the astonished eyes of the sons of the desert; the temples of faith and the schools in which it was taught and the birds of the air—that is, the sons of many nations, some born there and some from beyond the seas, and some from the isles of the ocean,—they came and knelt down before the symbol, and then man felt in his heart and said with his lips: 'I believe in the Holy Catholic Church.'

"And again, where can we find a more fitting illustration of the grain of mustard-seed that has grown to be a great tree than here in the very place in which he died. The men are living today who saw the little village from which the great city of today has sprung. A venerable priest is living in St. Louis who built his little church around which a few scattered brothers of the

faithful to Christ gathered in what is now the greatest city of the Northwest. It has risen up. Thousands have come. They have built up the broad land and they have settled the great city, and already there are the temples of the faith, grand, impressing and numerous. Already there is the life and the strength and the vigor of a great church, that is manifested by its works of faith and charity. Already within the lifetime of some of you, you have the great schools and many of them, where the little children are gathered in to learn the precepts and practices of the holy faith. Already you have the hospitals and the asylums for the sick and the orphans, and all these grand works rising up so suddenly, showing the fructifying spirit of God; we can see that the grain of mustard-seed which the great missionary planted here, two hundred years ago—for I have read that Father Marquette said Mass in the very place where the great city is built by the lake, a little over two hundred years ago—I say we can see that the grain of mustard-seed has grown into a great tree. And hence it is that one of the successors of Peter, of that fisherman who conquered imperial Rome eighteen centuries ago—one of his successors, Leo XIII, one who grandly fills the papal chair, the supreme Pontiff and Pastor of the Catholic Church, looking upon that vast dominion that has been entrusted to him and seeing the western land, that which has given to him and to his great predecessor so much consolation, where faith is so young and so strong and so vigorous, and where people are united with their pastors, and pastors with their Bishop, and all gathered, as it were, around that historic chair of Peter, which is the center of all truth and teaching to us, the Supreme Pastor of the Church of God, looking out upon that vast world entrusted to him, and see-

ing in the Northwest this wonderful city rising up before him like some splendid dream of the imagination, and appreciating its greatness, would confer upon it the highest honor he could give it, and he has placed it so as to rank among the great metropolitan churches of the world. He has made it the center and the chief place, the Archiepiscopal See; and, brethren, he has sent me, the least of my brethren, to this vast charge.

"If I felt for a while awed by its magnitude, if I felt a dread of the vast responsibility, in the sight of God, I feel today encouraged, finding myself in the midst of my spiritual children, and surrounded, as I am, by their devoted pastors, and feeling that there is everywhere around me in this great city—the living spirit of Catholic faith—that its works are manifest; that, too, all its pastors and people are laboring zealously, I feel encouraged to look forward to a future beyond our time. Though the promise of today is so grand, nevertheless remember that we are only planting the seed, and when this seed of today grows up to be more vigorous and stronger, how much greater and grander will be the future which your children's children will see.

"Today, the beginning of the holy Advent time, will we not, brethren, pray together, and let the one prayer ascend to God through the intercession of His Blessed Virgin Mother that God would bless us all, each one in his own place; that, as we inherit the splendid fruits of those who went before us, so we may transmit a more splendid inheritance to those who will come after us? Will we not pray to God that He will give us a spirit of wisdom, that we may be wise in the things that will please Him, that God will send His Holy Spirit upon His Church and upon His people, to guide them, to animate them, and to strengthen them in the faith, and

to make this great Church, what the Spirit of God has made everything that He has breathed upon, beautiful in His holiness and in His strength? And also will we not pray, for after all there is an end for every life, no matter what a man's possessions may be in this world, there is an end for you and for me, and we will pray, will we not, today, to God to so bless us and so guide us by His Holy Grace, that at last, when the end comes, the hour upon which all depends, that we may be ready for that final judgment of God." Amen.

Present in the sanctuary were the Most Rev. Archbishop Feehan; the Right Rev. Joseph Dwenger, D. D., Bishop of Fort Wayne; the Very Rev. Dr. Scannell, administrator of the diocese of Nashville, Tenn.; the Very Rev. Dr. McMullen, V. G., of the archdiocese of Chicago; the Very Rev. Dr. Butler, Dean; Rev. Dr. W. Corby, President-Provincial, Notre Dame, Ind.; the Rev. Daniel J. Riordan, Chancellor; Rev. Patrick J. Conway, Rev. P. M. Noonan, Rev. Patrick Riordan, Rev. J. P. Roles, Very Rev. Arnold Damen, S. J.; Rev. Charles Hahn, Rev. Switbert de Marteau, O. S. B.; Rev. E. J. Dunne, Rev. S. T. A. Barrett, Rev. Father Dowling, Rev. J. J. Delaney, Rev. Hugh McShane, Rev. John Waldron, Rev. M. Oakley, S. J.; Rev. Father Corbinias, Rev. A. Snigurski, Rev. Th. Burke, Rev. F. Kalvelage, Rev. Father Nussbaum, Rev. E. Weber, Rev. P. A. L. Egan, Rev. W. Choka, Rev. P. Corcoran, Rev. J. H. Grogan, Rev. T. L. Powers, O. S. B., Minneapolis, Minn.; Rev. F. A. Keenan, Amboy, Ill.; Rev. Morris Burke, Joliet; Rev. Father Marsille, St. Viator's, Bourbonnais; Rev. P. Nemesius, Rev. Father Triest, Rev. Th. Mackin, Rock Island; Rev. Th. P. Hodnet, Dixon; Rev. F. Schreiber, Peoria; Rev. Th. Leydon, Woodstock; Rev. Th. Essing, O. S. B.;

Rev. J. S. Hogan, Lemont; Rev. Father LeSage, Kankakee; Rev. Jos. Molitor, Rev. E. Gray, Peru; Rev. Clement Venn, Rev. Hugh McGuire, and Rev. Jos. Cartan.

In the congregation were noticed, Hon. Thomas Moran, Hon. Thomas Hoyne, Hon. Carter H. Harrison, and daughter, J. V. Clarke, Esq.; Hon. W. S. Hynes, Michael Keely, J. P. Rend, Col. Quirk, T. J. Amberg, P. J. Towle, Philip Conley, J. V. Sullivan, P. J. Sexton, etc.

To secure a representation from those prominent in the laity of the city, and embracing well known churchmen from all the city churches, the Union Catholic Library Association was awarded the honor of selecting the following list of honorary ushers for the occasion, and all the gentlemen thus selected were present: E. J. McDonnell, J. H. Burke, Washington Hesing, P. J. Hennesey, W. Q. Kerrigan, D. McCarthy, Chas. E. Frizillie, Frank Niesen, Michael Sullivan, Ed. Mantz, Jas. Conlan, Jr., E. D. Winslow, Z. P. Brosseau, Dr. Walter Hay, Joseph McDonald, J. H. Dynan, Jno. K. Dwyer, T. J. Nerney, Jno. Gaynor, P. McGuire, P. McHugh, P. A. Barron, M. J. Keane, W. H. O'Brien, J. H. Daley, Col. Ezra Taylor, M. A. Devine, M. W. Kirwin, Thomas Carney, John McMahon, Thomas Lynch, George A. Bannanline, James Walsh, W. A. Amberg, E. E. S. Eagle, Henry Cohen, M. A. Driscoll, John Anderson, F. T. Colbey, Thomas Carney, John Lynch, and A. P. Callahan.

"The expressions of the laity at the cathedral," commented one of the daily papers, "were candid and hearty. They all are delighted to find in the chair whose most beloved occupant they will never cease to mourn—Thomas Foley—one who was the devoted friend of that

prelate, and who, in those characteristics which appeal to us most, resembles him so much. There was a general expression of satisfaction, too, that the interregnum was at an end; and no man could have been sent to take the vacant place who would or could be more enthusiastically received than Archbishop Feehan."

## CHAPTER IX

### RECEPTION OF THE PALLIUM

DETAILS OF THE SOLEMN INSTALLATION IN THE CATHEDRAL—  
THE SERMON BY BISHOP HOGAN—MEANING OF THE PALLIUM  
—WHEN AND HOW MADE AND BLESSED—THE PALLIUM IS  
PLACED UPON HIS SHOULDERS.

THE Cathedral of the Holy Name was soon to be the scene of a ceremony equally, if not even more impressive and elaborate than the Archbishop's Installation. On December 17, 1880, the Rev. P. D. Gill was delegated by Rome to be the bearer of the "Pallium" to the new Archbishop of Chicago. He arrived in the beginning of January and arrangements were at once made for the solemn Investiture of the Archbishop. Invitations were sent to the suffragan-bishops of the archdiocese and to all the clergy within its limits, to attend the conferring of the "Pallium," the insignia of the archiepiscopal office.

The clergy completely filled the spacious sanctuary. The body of the church was compactly occupied by the large congregation, in which were well known Catholics from all parts of the city. Miss Feehan, sister of the Archbishop, was also a deeply interested observer of the ceremony.

At half past ten o'clock the ecclesiastical procession filed from the vestry into the sanctuary. Pontifical High Mass begun as soon as the celebrant, Bishop Baltes, of Alton, was vested. His Lordship was assisted by Rev. Dr. Butler, of Rockford, as assistant priest; Rev. J. P. Roles and Rev. P. J. Conway as deacons of honor; Rev. Maurice Burke, of Joliet, and Rev. P.

Dunne, as deacons of the Mass. Fathers Dowling, Delaney and Carroll were masters of ceremony.

Invitations to Bishops and clerical dignitaries in adjacent states and dioceses, and all the clergymen within the archdiocese of Chicago, had been sent out, and upon no previous occasion had the Cathedral been occupied by so large and distinguished a gathering of clergymen.

Upon his throne sat His Grace, the Archbishop, in person the most imposing and dignified of the clerical assembly. There were also present five prelates: the Right Rev. Bishops Baltes, of Alton, Ill.; Hogan, of Kansas City and St. Joseph, Mo.; Spalding, of Peoria; Ryan, of St. Louis, and Dwenger, of Fort Wayne, Ind.

The Chicago clergy were represented by the following: The Very Rev. John J. McMullen, D. D., V. G., Rector of the Cathedral; Very Rev. Arnold Damen, S. J.; the Rev. Fathers Joseph P. Roles, P. J. Conway, P. A. Hentzler, O. S. S., P. J. Butler, Joseph Essing, C. SS. R.; P. S. Des Marteau, O. S. B.; J. H. Grogan, John Walton, Fred Kalvelage, T. Burke, P. W. Rioridan, James Cole, Clement Venn, P. M. Noonan, J. M. Cartan, T. F. Cashman, S. M. A. Barrett, V. Barzynski, C. R.; F. Bobal, P. Fisher, H. McGuire, Adolph Snigurski, W. Choka, E. M. Smith, C. M.; E. Webber, A. Morini, O. S.; M. J. Dorney, P. M. Flannagan, John Carroll, D. M. J. Dowling, John J. Delaney, John J. Carroll, F. O'Neil, T. F. Galligan, J. J. Flaherty, Achille Bergeron, Th. Carroll, E. A. Kelly, A. Goulet, John Waldron, Jr.; F. Henneberry, L. Erhard, P. Corcoran, F. J. Nighe, W. A. Horan, E. Murphy, T. A. Burke, and M. McLaughlin.

From outside the city were present: The Rev. Fathers F. A. Keenan, Amboy; P. McNamara, Apple



River; P. Sheedy, Arlington; H. Tolen, Joseph McMahon, C. Schweikel, and F. Chouinard, C. S. V., Aurora, Ill.; L. B. Kanzleiter and D. Spellman, Batavia; the Very Rev. P. Baudion, C. S. V., R. D., Bourbonnais Grove; James J. Bennett, Braidwood; Dominic Egan, Harvard; M. Stack, Huntley; Walter H. Power and M. F. Burke, Joliet; G. Beecher, O. S. F.; M. Welby, Lake Forest; F. J. Antl and J. E. Hogan, Lemont; J. J. McGovern, D. D., and F. Sixt, Lockport; James Maloney, Minooka; A. Wenker, Naperville; D. M. Thiele, Niles Center; Peter J. Gormley, Ohio; J. Treacy, Rochelle; T. J. Butler, D. D., R. D., Rockford; A. J. Thiele, Rose Hill; P. Daly, Middle Creek; C. J. Huth, Somonauk; M. VandeLaar, South Chicago; C. J. O'Callaghan, D. D., Sterling; M. Zara, St. Charles; R. H. McGuire, Tampico; E. W. Gavin, Waukeegan; W. Netstraeter, Wilmette; T. F. Leydon, Woodstock; Hugh O'Gara, and Th. O'Gara, Wilmington; John A. Fanning, D. D., Fairbury; M. J. Marsille, C. S. V., Anthony Mainville, C. S. V., and Th. Conway, C. S. V. from Bourbonnais.

There were also present, the Rev. P. J. Gill, who brought the "Pallium" from Rome; the Superiors of the Christian Brothers from St. Patrick's, St. Bridget's and St. John's; Brother Leonard, Superior-General, and Father Martel of the Alexian Brothers. Furthermore, representatives of the Sisters of Mercy, Sisters of Charity, Sisters of St. Dominic, Servite Sisters, Benedictine Sisters, Redemptorist Sisters and the Sisters of St. Francis.

The following gentlemen, selected by the Union Catholic Library Association, acted as ushers on the occasion: James Sullivan, Michael Sullivan, M. A. Devine, B. Langan, P. Carney, Peter Conlan, P. Mc-

Guire, Joseph Philbin, James Conlan, Jr., and E. O. Brown.

After the Gospel, Bishop Hogan ascended the pulpit and delivered the following discourse on the text of St. Matthew, xx, 25-28:

"You know that the princes of the Gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you: but whosoever will be the greater among you, let him be your minister: and he that will be first among you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many."

Most Reverend, Right Reverend, and Reverend Fathers—Dear Brethren:

"These words that I have read to you from the holy Gospel, embody, as it seems to me, the spirit of every government that is good government whether of the ecclesiastical or the civil order.

"The power that we receive from Almighty God is given to us, whether as His Church or a State, not to lord it over those who are bound to obey, but in order to do service, in order to promote their good, their spiritual and their temporal well-being; hence, our Blessed Lord in laying the foundations of the Church, and, consequently of civil society, has said to those who are to exercise power: 'Lord it not as the Gentiles over their subjects, but whoever would be the greatest among you shall be your minister, and he who would be first among you let him be your servant even as the Lord came not to be ministered unto, but to minister and to give His life a redemption for many.'"

"This is the principle of the legitimate exercise of power, whether it be the power in the Church or in the State. And God has given power to no one, never will

give power to anyone, unless that power be exercised for the good of those for whom it is given. I think I have here, my dear brethren, not only the foundation upon which our Church is built, but also, and apart from the divine promises made to it, the reason why that Church is perpetual. Because the power that Almighty God gave the Church for the edification of the faithful has been exercised according to the command of Jesus Christ, not for the glory of the government, not for personal greatness or aggrandizement, because all personal glory is vain. There is no true glory but that which comes from Almighty God. 'If I glorify myself, my glory is nothing.' Hence because the authority in the Church has been exercised, not for human or individual glory, but for the honor and glory of God, therefore that Church lives and is perpetuated in its greatness.

"And even apart from the divine promise that Jesus Christ made to His Church that it should never fail, we have here a guarantee that the Church shall last as long as the world lasts. You know that Almighty God gave power; that the government of His Church would be impossible without authority. He says: 'All power is given to Me in heaven and on earth. Go ye, therefore, teach all nations: teach them to observe all things which I have commanded you.' Jesus Christ received power from the Eternal Father, and as God and man, the founder of our Church, He imparts that power to those who are to govern the Church, power to preach, to baptize, to bless, to incorporate into the great family of Jesus Christ, into that body of which He is the head, and we the members.

"And in what spirit is that power to be exercised? In the spirit of ministration. 'He who would be the

greater among you let him be as your minister, and he who would be first among you, let him be as your servant. The princes of the Gentiles lord it over them, and they who are greater exercise power upon them. Let it not be so with you in Christ.' Hence, my brethren, when we admire and are grateful to Almighty God for His spiritual power and authority which is established here today, oh, let us think also of the goodness of Almighty God in telling us how that power is to be exercised! It is to be exercised with humility, with patience, with meekness, with love for those who are to be benefited, even as Jesus Christ Himself came to give His life a redemption for many.

"The life of the archbishop, and the bishop, and the priest is to be a life of sacrifice, a life founded upon that of Jesus Christ Himself, the good shepherd who laid down His life for the salvation of His flock.

"And, my dear brethren, has not that been the spirit in which the Church has exercised its power in every age? What you see here in Chicago is but a repetition and a perpetuation of that spirit and that action which has animated the Church in every age. You see your priests going around to attend the sick, teaching the catechism, preaching the Word of God, building up the orphan asylum, building a home for the poor and aged. And what is this, my dear brethren, but fulfilling the command of Jesus Christ to minister unto others, to minister unto the little ones, to look to Jesus Christ as the pattern, not to lord it over them as the Gentiles. Hence, my dear brethren, in every age the Sovereign Pontiff has called himself the servant of servants, and the illustrious prelate who is here enthroned before you today has come to make a solemn profession that he will exercise his holy power, his great au-

thority, that he will exercise it as every ruler ought—for your good, for the good of the people, for the good of the faithful in general.

“And before I go any further, I will say that the government of the United States and the government of the State of Missouri, and of these several states, has struck upon the principle that is common to Christianity; that to the president, the governor, the mayor, no matter what authority he may have, the people here say: ‘You shall exercise that authority for the good of the people; you shall exercise it for the good of the government; you shall be the servant of the people, and minister to the people, and you shall not lord it over the people.’ I can tell you, my dear brethren, that this is the cornerstone of Christianity. And I find a great harmony between the Church and the State in that principle; and as the Catholic Church has built itself up, and spread to the bounds of the world on that principle, therefore I hope that as long as the governments of these countries keep to that vital principle their perpetuation is insured; and therefore I find that the laws, and the happiness, and the prosperity of this country are built upon the same corner-stone as the Catholic Church itself, and that there is a harmony between catholicity in religion and catholicity in politics, for no government that is not built upon that principle can last, because it is not a government founded upon the wisdom of Almighty God.

“Let me say further that it is a pleasure to me to address you on this occasion, and that, although in the presence of prelates, archbishops, and so many learned priests, of a city whose name is famous over the whole world, yet I feel perfectly at home in addressing you, because I am not a stranger in the State of Illinois.

It is thirty years ago since I set my foot upon this state which is now so great, and it was my happiness and privilege in that early life to receive the Bishop who is now in heaven, the illustrious Bishop Vander-Verde. He was consecrated at St. Louis, if I remember aright, on the 25th of March, 1849, and I was one of the committee appointed in the city of Alton to receive him. That was the first town that he visited in this whole state, which was then in his jurisdiction, and I remember how that saintly prelate set to his work to preach the Gospel of Jesus Christ, and to administer the Holy Sacraments. After having visited that parish church, he then set out to come here to his episcopate. How do you think he came here? We find it easy, just to take a sleeping-car in St. Louis and wake here in Chicago in the morning, without a jolt and without trouble. This saintly prelate put himself into a stage. There was not then one mile of railway in the State of Illinois, and the rivers were frozen. This saintly prelate went into a stage with the Vicar General of his diocese, the Very Rev. Father Walter Quarter. They said the journey would take four days in the winter time to come from Alton to Chicago.

“Behold, now, what a great people you are! There were then but forty or fifty priests in the State of Illinois, and your membership was very small. Now, your numbers are half a million, and you have four episcopal sees and a priesthood of five hundred or more, all men eminent for learning and dignity and zeal and innocence of life. And as the Church has grown apace, so has your city grown. Why should not this great city grow upon the same principles that made the Church great? Because the government is for the governed. The government is not for human glory, or human

greatness, or human aggrandizement, but it is a government of the people and for the people, and in their interest. Therefore, I say, let this government of Church and State advance as they have advanced, founded upon the great principles that Jesus Christ has enunciated; that government is not for those who govern but for the governed.

"Now, my dear brethren, in this country where are so many Catholics, it must be said that the Catholic Church is comparatively alone; that there is a great deal of prejudice against Catholicity; and, strange to say, although the Church has existed here since the day of the Republic's origin and before it, and the Church and State have existed in harmony and together, I wonder why it is that since Catholics can so faithfully discharge their duties towards the government that they are in public estimation thought to be hostile to these institutions. Many who object to the Catholic Church say it is allied to tyranny; that the archbishops and bishops and priests have allied themselves to tyranny in every age. I deny this, and I appeal to history.

"I will examine the history of the Church for the first three hundred years, and you will find that the history of the popes and the archbishops, and the bishops and the patriarchs is a history of struggle against tyranny. If they wished they could have allied themselves with the pagan emperors; they could have become vassals of these men with vast power. But they were sent by Jesus Christ to establish the truth. They were not to ally themselves with the princes of paganism, and hence you find that the popes and bishops in every age have resisted the unjust power of the government. I need not refer you to the fact that it is for the liberties of the people—for the liberties of Christian people and

Christianity—and civilization that so many great prelates, and bishops, and archbishops, and patriarchs have laid down their lives, that we, their posterity, may become a free people.

“If I look into history I find that even when the world became Christian the archbishops had to engage in conflicts. Look at the conflict of the great Archbishop Athanasius with Constantine, Constantius, Valens and Julian. This Archbishop governed the See of Alexandria for forty-four years, and during that time his life was a continual conflict with these tyrants. Let me say to you that when the pagan emperors became Christian, they were often Christian only in name, and they were the first to abridge the liberties of the Church and the liberties of the children of the Church. Hence, the great Archbishop Athanasius was many times driven into exile among the hermits of upper Egypt, to hide himself in caves and in cisterns, and to come back again to his diocese to govern his flock.

“If we come down a little later in history we have the example of the illustrious Ambrose. You say to me that archbishops and bishops allied themselves to kings and princes and tyrants against the poor. Come with me to that great city in Asia Minor, and see that bishop standing at the door of his cathedral with crozier in his hand, and saying to the proud Emperor Theodosius: ‘Begone from me! You are stained with blood. You have sacrificed the lives of your subjects. You have polluted the house of God. Away with you!’ The humblest beggar was more welcome in that cathedral before Ambrose than was Theodosius.

“You have read about the life of Gregory VII, Hildebrand as he is called, although his life is misrepresented and misunderstood. Witness his great conflicts made



against tyranny for the cause of the people, for religion, and consequently for civil liberty. Because, where there is no religious liberty the people are in degradation and in slavery. Behold, then, this great pontiff saying to the proud emperor of Germany, Henry IV: 'Begone from my province! Go and do penance! You are unworthy to stand as a member of the flock of Jesus Christ!'

"And so I come down through the ages, illustrating the great efforts that the men of God have made for the poor. I come to England, in the days of its Catholicity, and we see St. Thomas à Becket, the Archbishop of Canterbury, confronting Henry II. You know that the Archbishop was educated by the king himself. He was a member of the king's household. He held a high office in the Church, I think, as Archdeacon, and when the time came to elect an incumbent for the metropolitan see of Canterbury, and when Thomas heard that the king was using his influence that he might be appointed Archbishop, he said to him: 'Your Majesty, do not use your influence that I may become Archbishop of Canterbury, for if you do, let me tell Your Majesty humbly that the great love you bear me may be changed into hatred for me, that the favor you have for me may be turned into dislike. For, if I become Archbishop, it is my duty to tell Your Majesty that there are many things in your life that I will be obliged to correct.' Yet Thomas became Archbishop of Canterbury, and he fulfilled his promise, although he was indebted to the king for his education and for his patronage in the Church. He told Henry II that he could not outrage the liberties of the Church; that there were rights and duties which even the king should not trample upon. And you know the history—how the Archbishop Thomas à Becket, the Primate of England, laid down his

life upon the steps of the altar, that religious and consequently civil liberty may exist all over the world.

“But, my dear brethren, I am going too far away from the subject. These prerogatives, this power and jurisdiction, are to be exercised in a spirit of meekness, in a spirit of charity with innocence of life, with love, especially for the poor. And hence, the Church not only in the early ages, but in every age, and the lives of the archbishops, show what the life of this Archbishop is and will be.

“Now, whenever liberty does not exist, tyranny and degradation shall follow; and by liberty I mean obedience to lawful authority. I mean that where the authority that Jesus Christ set up in St. Peter, who is the pillar and the crown of truth, where that authority is not obeyed implicitly, mankind do tend and will eventually fall into degradation. You have but to cast your eyes on the history of the Church. A few days ago you heard of the assassination of the Emperor of Russia, who is not only the head of the State, but also the head of the Church. The Greek Church has thought fit to usurp the sovereignty of Jesus Christ and His Pontiff, and they have taken the anointed mitre and placed it upon the emperor. What is the result? The country is in slavery. We see there an excess of tyranny and an excess of disobedience.

“Look at that once illustrious eastern Church! What has become of the great Archiepiscopal Sees of Alexandria, and Constantinople, and Smyrna, and so many other names illustrious in the early ages of the Church? Where are those great archbishops, patriarchs and primates who attended the Councils of Nice, and Ephesus, and Constantinople? Where are the Basils and the Chrysostoms, and the many other illustrious men of that Church?

"That Church has sunk in degradation. And why? Because it has disobeyed the authority of Jesus Christ. It has taken the mitre off the pontiff of Jesus Christ and placed it upon the king. Therefore it has fallen into the loss of religious and civil liberty, and that whole eastern world is in degradation and slavery. The crown of glory has been swept from it. The Church and State are sunk in degradation, and we have only to look at those places once illustrious but now dark as midnight, where there is neither Christianity nor the light of civilization because they sacrificed their Christian liberty. They have sunk their Christian liberty in the head of the State, and thereby sealed their own degradation. Why is it that the Roman Church is so great? Because they acknowledge the authority of Jesus Christ, and His Vicar, the head of the Church. And that authority you will see exercised and set before your eyes emblematically in a little while by the Sacred Pallium that was brought from the body of St. Peter, and that is to be placed upon the shoulders of your Archbishop.

"So much for the necessity of religious liberty, that there may be, too, civil liberty. So much for the influence of the Church of Jesus Christ in enlightening and civilizing the nations. But how is this authority of the Church to be exercised, if not with patience, with love for the flock of Jesus Christ? Oh! that the example of Jesus Christ may be ever before our eyes, Who laid down His life for His flock, the Good Shepherd who brings home the stray sheep on His shoulder, and even lays down His life that souls may live! What other life can a priest or a bishop, or an archbishop, value but a life of sacrifice, a life which is a living sacrifice, a life crowned by laying it down for the people? No priest is

worthy of the name who is not willing to make a sacrifice of himself for the people.

“Need I tell you that history furnishes numberless examples? May I not without undue praise point to your own Archbishop as an example of sacrifice? A few years ago there was a great plague in his diocese in the South. This Bishop and his flock did not run away from the plague. They could not, and be the ministers of Jesus Christ. You will find priest after priest dying, even the Christian brothers and the nuns laying down their lives, one after another, in order to take care of the poor and the sick. And the Archbishop himself, as that plague came near him, exercised his charity more and more by encouraging his priests and by going himself to minister to the sick, and gathering the little orphans into the orphan asylum, in order that as their natural parents were taken to heaven through God’s Providence, that same Providence would provide through the Bishop and the priests for the poor and needy. I say that his example in modern times is worthy of the best days of the Church.

“Reading the history of the bishops in France, in the days of that great kingdom, we know that about two hundred years ago there was a great plague in the South of France. The plague broke out in Marseilles, a port of entry on the eastern coast of the Mediterranean. The bishop of that city happened to be in Paris when the plague broke out, and word was sent to him that his people were dying with the plague. The people were panic-stricken. Even some of the clergy and the officers of the city neglected their duty. Did that prelate keep away from his flock? We read that he hired a carriage and a pair of horses, and from Paris to Marseilles, a distance of five hundred miles, he drove night

and day, one relay of horses after another, until he got into the midst of that plague-stricken city, and went around with his priests ministering to the sick and the dying, encouraging the authorities and providing for the sick and the orphan.

"It may be some of you have had the pleasure of visiting that city of Marseilles. If you will go to one of the public streets of that city you will find a grand monument erected to the memory of that noble bishop, with a mitre on his head and sandals on his feet, and numbers of the dying around him and he ministering to them.

"Look at the example of St. Charles Borromeo, an illustrious example for all our archbishops; a man of noble family, of high learning; a man who in early manhood was appointed and thought fit to be a Cardinal in the Church of God. He was the moving and the ruling genius of the great Council of Trent. We read that as he governed his diocese he sold his patrimony and distributed it among the poor; that he would stop on the streets and the highways of his diocese and teach little children the 'Lord's Prayer' and the 'Hail Mary'; that he was a frequent visitor in the cottages of the poor, and when the plague broke out in that city he devoted not only his time, but his means and his life. He sold even the furniture of his house to supply the wants of the poor.

"O illustrious Church of God! The Church that teaches us how to exercise power; that teaches us that power is not given to lord it over the poor, and that whosoever shall become a priest, or a bishop, or an archbishop, or a primate, he is sent by Almighty God to minister to the poor, to be a servant of the poor, to devote his life to them. I say that this is the principle

together with the promise of the assistance of the Holy Ghost that has made the Catholic Church perpetual, and I say that this is the principle that can even make a civil government perpetual, when men in power exercise their authority only for the good of the people.

“Now, my dear brethren, how shall I apply these principles to the ceremony that has taken place before us? If the Archbishop is to be a father to the poor, if he is to be meek and patient, and of spotless life, by what ceremony shall we impress that more fully upon his own mind and upon the minds of you who are present?

“A few days ago the sacred pallium was sent here by our Holy Father, Leo XIII, in order that the pallium or cloak may be laid upon the shoulders of the illustrious incumbent of this Archdiocese.

“What is the pallium? It is a covering. It is a garment that signifies spotlessness of life, patience, meekness, humility. It is made of the white wool of lambs. These lambs are brought into the Church of St. Agnes, of Rome,—which church was built to commemorate the spotlessness of the life of St. Agnes, who is called by that name from the fact that she was a lamb in innocence and in gentleness,—into the Church of that Virgin who died for the faith of Jesus Christ, whose name signifies love of God, faith, chastity, meekness. At her feast on the 25th of January, every year, two white lambs are brought to the altar, and the fleece of these spotless, innocent lambs is taken off. They are blessed by the Sovereign Pontiff. The wool when shorn is given into the hands of nuns who, by their profession, are ranked among those who are specially beloved by Jesus Christ, who are destined to follow the Lamb. They spin and weave this white wool into a cloth, and upon this cloth crosses are embroidered—pur-

ple crosses, to signify not only innocence, and meekness, and purity, but also a willingness to suffer and shed our blood for Jesus Christ. This pallium is then placed before the Sovereign Pontiff to be blessed. It is laid on the tomb of St. Peter a whole night, and from that tomb it is brought here to your Archbishop. Therefore it is said to be brought from the body of St. Peter, because it has been laid on his tomb, and it is emblematic of the garment of purity, charity, and innocence, and fidelity to the Pontiff. And now we come, in a few minutes more, to see it on the shoulders of your Archbishop.

"I did not enter this church, my dear brethren, to flatter any person, but I must speak the truth, and in that truth I say that the illustrious, our first Archbishop of Chicago, has, during a long life, given us an example of spotlessness of life, of meekness, of charity for the poor, of love for his flock, of humility and exalted learning, of the virtues and of the requirements of his high office, and therefore it was wise in the Sovereign Pontiff, with the wisdom of the Holy Ghost, to send you one whose shoulders are so fit to bear that garment emblematic of meekness, purity, and charity, and that is so full of hope and promise for you, the people of Chicago. Therefore, let me congratulate you. Oh, what wonderful things has not God in store! How ought not His Church of Chicago to rejoice!

"But a short time ago we were here to weep and to mourn. This church wore the emblems of sorrow for an illustrious prelate, one who loved his people, one in whose very face and kindly smile there was benignity and goodness; I will not name his praises now. They were spoken from this pulpit more eloquently than I could speak them, and by a prelate who is known

throughout this country for his eloquence, though even the eloquence of such a prelate fell short of the reality. Your tears were the most eloquent tribute to his piety. The gratitude and affection with which you knelt around his bier and accompanied him toward the grave were the best testimony of his holy life.

“Now the crozier has passed into other hands, and this Church has been even ennobled. Let me say that the bishops who have governed this Church have prepared the way for this grand result, that you are now a metropolitan Church, the mother and the mistress of churches.

“My dear brethren, well may we say of this Archbishop, as Isaiah said: ‘I will greatly rejoice in my Lord. I will exult and be glad, for He hath clothed me with the robes of justice and with the garment of innocence. He has covered me as a bride; He has decked me with a crown, and as a bride adorned with jewels.’

“Behold, then, your illustrious Archbishop decorated and ennobled by that garment of meekness, patience, and humility! Oh, long may he wear it! Long may he rule with gentle sway the holy priesthood that I see here before me. And to you, the faithful people of this great city of Chicago, and these other dioceses which are tributary to it, as I might say, which are under its metropolitan jurisdiction, I say, long may the crozier be made illustrious by this first Archbishop, by his life of gentle purity and innocence. Long may his authority be exercised here, and when at length the great pastoral Bishop, Jesus Christ, the great Shepherd of the flock, shall come to demand an account, oh! may his blameless and spotless life, its charity, humility, and meekness be the crown of this illustrious prelate, into whose



hands this day is delivered the keeping of this great diocese." Amen.

After the sermon the Archbishop robed himself in the vestments of the Mass and advanced slowly to the front of the altar, where he knelt down and prayed. He then made a Profession of Faith, after which Bishop Baltes, assisted by the other four prelates, placed the pallium upon his shoulders. The Archbishop then rose and gave his blessing to the assembled clergy and congregation.

## CHAPTER X

### THE ARCHBISHOP

CONDITIONS OF THE DIOCESE—HIS FIRST OFFICIAL ACT—THE CONSECRATION OF BISHOP MC MULLEN—DEATH OF FATHER ST. CYR—THE CONSECRATION OF BISHOP RIORDAN—THE ARCHBISHOP IS SUMMONED TO ROME—A TESTIMONIAL BANQUET—ADDRESS BY VICAR GENERAL CONWAY—REPLY BY THE ARCHBISHOP—A FULL ACCOUNT OF THE DEPARTURE.

THE Archdiocese comprised eighteen counties in the northern part of the state, in which there were two hundred churches, attended by two hundred and fifteen priests. The new Archbishop found that although Bishop Foley had made herculean efforts to replace the loss of the Church in Chicago occasioned by the great fire of 1871, there still was a great deal to be done. Moreover the extraordinary growth of the city required additional church-room, charitable institutions, more schools, and also more educational establishments of higher order. To continue the good work of his predecessor was his aim, and his experienced hand was immediately felt in his direction of the several interests of the archdiocese. Priests and people were made to understand at once that his administration would be conservative, tempered with wisdom, charity, and the maintenance of Church's discipline in all its vigor and entirety. The Archbishop's great knowledge of Church discipline, details of its management and value, and his easy command of ecclesiastical power were the means he used in the administration of his new charge.

His first official act was to appoint the Very Rev. Dr. McMullen Vicar General of the Archdiocese, and Rev. D. J. Riordan his Chancellor and Secretary.

In the beginning of May, 1881, Archbishop Feehan experienced the first parting of some of the most faithful priests of the Chicago archdiocese, who for many years had rendered such eminent services to the Church, and whose names are numbered among the pioneer priests of the Chicago diocese. On Sunday, May 8, 1881, the Holy Father, Leo XIII, ratified the creation of the new diocese of Davenport, Iowa, and confirmed the nomination of the Very Rev. John McMullen, D. D., its first Bishop.

The consecration of Bishop McMullen took place in the Cathedral of the Holy Name, Chicago, July 25th; His Grace Archbishop Feehan was the consecrator. The assistant-consecrators were the Right Rev. John Hennessy of Dubuque, Iowa, and the Right Rev. John L. Spalding of Peoria, Ill. The sermon was preached by the Rev. Edw. McGlynn, D. D., of New York. At the banquet which followed the ceremony, the clergy presented Bishop McMullen with a purse of \$4,000; in the evening of the same day the parishioners met in the hall, and the ladies, through Mrs. Michael Shields, first presented him with a gift, after which the men, through Mr. Redmond Prindiville, offered him a purse of \$3,000. Bishop McMullen left Chicago on July 30th. Archbishop Feehan appointed the Rev. P. J. Conway, Vicar General of the archdiocese and Rector of the Cathedral.

A very dear friend of the Archbishop, Father St. Cyr, who for many years had been chaplain of the Sisters of St. Joseph, Carondelet, Mo., passed away, crowned with merits, on February 21, 1883. Father St. Cyr had been the first Catholic pastor in Chicago, arriving there in May, 1833. Another loss the Archbishop was made to suffer was the departure of Rev. Patrick W. Riordan, who on September 16, 1883, was





**THE MOST REV. PATRICK W. RIORDAN, D. D.**  
Consecrated in Chicago by Archbishop Feehan,  
Sept. 16, 1883.  
Died Dec. 27, 1914

consecrated Bishop-Coadjutor, with the right of succession to the Most Rev. Archbishop Alemany, of San Francisco. His consecration took place in St. James' Church, Chicago, where he had been pastor for so many years. The beautiful Gothic Church had just then been erected by him.

The consecrator was the Most Rev. Archbishop Feehan, assisted by Bishop McCloskey of Louisville, and Bishop Chatard of Indianapolis; Dr. Quigley of Toledo was Archpriest; deacons of honor were the Rev. J. P. Roles of St. Mary's, and the Rev. Thomas Burke, of St. Columbkille's; deacon of the Mass, Dr. Goldschmidt of La Crosse, Wis.; sub-deacon, the Rev. P. W. Dunne; masters of ceremonies were Rev. P. D. Gill and Rev. D. J. Riordan; chanters, Rev. T. J. Butler and Rev. P. J. Butler.

The following prelates were present in the sanctuary: Archbishop Ireland, Bishops Dwenger, Kain of Wheeling, Fitzgerald of Little Rock, Krautbauer of Green Bay, Hennessy of Dubuque, Baltes of Alton, Ryan of St. Louis, Ryan of Buffalo, and McCloskey of Louisville.

The sermon was preached by Bishop Spalding and his concluding words were: "I feel confident that this young and vigorous Bishop, who has today been received into the great hierarchy of the Church will be able to teach holiness to others and prove an honor to himself."

In the fall of the same year Archbishop Feehan was summoned to Rome with the other Archbishops of the United States, first of all to report as to the standing and conditions of the Church in the provinces over which they presided; second, to make arrangements and draw up a program of business for the Third Plenary Council of Baltimore.

It was on the occasion of the Archbishop's departure for Rome that a grand testimonial banquet was given by the clergy of the Archdiocese on November 20, 1888. One hundred and thirty priests were present at the festivity, which was given in the school hall attached to the Cathedral. The committee in charge of the arrangements were the Rev. Fathers P. J. Conway, V. G.; E. M. Smith, C. M.; P. Fisher, T. P. Hodnett, M. Dorney, H. McGuire, T. J. Butler, D. D.; M. Burke and J. Mackin. At the conclusion of the banquet Vicar General Conway presented to his Grace the handsome sum of \$10,000, the gift of the rectors and assistant rectors, secular and regular of the diocese, and thereupon read the following address:

Most Reverend Dear Archbishop:

"This being your first visit to Rome since coming among us, we thought we would signalize it by some slight token of respect and esteem. Your proverbial modesty and unobtrusive disposition would, we knew, discountenance the affair had it reached your ears. You found the diocese plunged in grief—a widow lamenting over the loss of a spouse who had gained the affections of his spiritual children by prudent, wise and successful management, to which were united courteous bearing, open handed generosity, a cultured mind, and a large tender heart. The death of Bishop Foley cast a gloom over the entire diocese. The three years now elapsed since your promotion to the Archiepiscopal See of Chicago have been of the happiest results. Your genuine kindness, uniform suavity of manner, ripe scholarship and inflexible integrity have won the hearts of all, the laity and clergy alike. Whithersoever you went throughout the broad domain of the diocese, the grace

and benediction of heaven descended. The impression left is permanent. Ere long the tender plant will leaf out and blossom forth into virtue's beauteous flower.

"Truly this short period has been memorable. The growth of the City of Chicago is the marvel of the age, the growth of Chicago's Catholicity is the pride of its priesthood and the glory of its metropolitan. Churches have been reared, new missions formed, congregations organized, schools built, eleemosynary institutions established. Twelve churches within the environs of the city alone have sprung up during the past eighteen months; the tear, too, has been wiped from the eye of the orphan, and the forlorn waif and the dejected outcast have found a cheering home. These are the sheaves you have gathered, this is the recompense that crowns your effort.

"As the rays of the uprising sun strike first the rugged peaks of the mountains, and then gradually descending illumine the valleys beneath until all blend into a perfect day, so the light of spiritual intelligence, of counsel, recognition, support, encouragement, came from Your Grace, and nerved us to greater sacrifices in the hallowed cause of religion. You gave the inspiration, we received it and wonders have been accomplished.

"You came hither not unknown. Your name and your work were before you. That searching intellect, that well balanced mind, that genial warmth and liberality of heart, dignity of comportment, and withal that child-like simplicity told deeply upon the state and people with whom they were erstwhile associated. In Tennessee your means were scanty, yet great was the harvest that fell to your sickle. Every knoll around Nashville, not otherwise tenanted, bears evidence of your episcopal solicitude. For it is turreted and enhanced by some literary or benevolent monument. These characteristics



were fittingly recognized and fame imperfectly spread them abroad.

“The calm ocean is the basis of the measurement of all earthly elevations, and in the placid serenity of your public and private life we discovered the basis of the true Church dignitary, the polished and erudite gentleman, and the thoughtful, considerate, loving shepherd of the fold. It is the wise, the faithful, the honest, the humble man of clear head and pure heart, the strong and honorable Bishop, that alone can live up to the motto ‘Be just and fear not,’ which motto Your Grace has followed.

“As the needle turns to the pole, the minds and hearts of your subjects turn towards you. This filial devotion is not the offspring of an hour, nor does it spring from any fleeting spark. It is not an empty feeling. It grows apace. It gathers strength with time. Years of acquaintance will but shape and forge it with a chain that nothing but death can break asunder. Those who have once known you intimately are your friends forever.

“At the Shrine of Peter we beg you to lay the tribute of our souls’ best affections. Wedded to the ministry we have no interest to serve but the honor of the Father’s Name, and the diffusion of the tenets of His faith among the people. Rome, the center of Christian unity, the mother See, blessed of heaven, enriched by the blood of its sainted, martyred pontiffs, whence the great fisher of men taught the nations, ever and always commands our obedience and exacts our homage. Few, if any, of the hierarchy of the western world have a diocese as prosperous, a priesthood so loyal and devoted, as this of Chicago. And, we would add, few, if any, Sees of the country will be better or more truthfully represented

at the Synod of the Vatican than the one which claims the jurisdiction of Your Grace. The testimonial which we give must not be regarded as the meter of our appreciation. Sterling worth we weigh not on golden or silver scales. It is merely the expression, the utterance of the sentiment cherished towards you. You may need it not. That, to us, is immaterial. It is a personal gift, free, untrammelled. The heart makes the offering, the head expects its acceptance.

"In your journey homeward you will most probably visit the scenes of your childhood. The generous bosom of Ireland will again clasp her illustrious son. Her love in all the outstretch of its deep and touching sympathy will go out to you, for she reveres and exults in prelates such as you.

"And now, beloved Archbishop, we ask your blessing ere we bid you farewell. Farewell! This word commingles sorrow with joy; sorrow at your departure, joy at the conviction that Chicago's voice will be heard within the walls of the Vatican. In conclusion we wish Your Grace a prosperous voyage and safe, felicitous return to the people of your choice, the clergy of your love, and the state and diocese you adorn."

The reply of Archbishop Feehan to this address was as follows:

"Rev. dear Fathers and Friends: I do not know any words in which I could convey to you my thanks and gratitude for this manifestation of your love and esteem. In your kindly and most cordial words you reveal the feelings of your own generous heart. On the eve of my departure for a brief time from you, you come to me with your good wishes and your gifts which I appreciate beyond measure. But, my dear Fathers, the

gift that I prize more than all the wealth of this great city is the sincere, honest, manly expression of your love and confidence. As the clergy of a diocese are the bishop's crown and joy, so the feeling that he enjoys their esteem and confidence is the highest reward that he can expect in this life.

"You kindly refer to the progress in religion among us, but this is mainly due to the zeal and disinterested labor of the clergy, of which I have seen evidence in every mission of the Archdiocese. You come to me as I am about to leave for Rome, and you ask of me to present to the Supreme Pastor your gifts and those of your faithful people, as a token of your devotion and loyalty to the successor of St. Peter. I shall present to him your gifts and others, too, still more pleasing and grateful. If I tell him of the marvelous growth of this city, I shall tell him also of the marvelous growth of the city of God—His Church. I shall tell him of the self-sacrificing labors of the many communities of devoted religious ladies, who minister to the every want of science as well as of holy charity. I can tell him of the zeal and piety and labor and learning of the clergy of every rank, who are laying broad and deep and strong the foundations of a glorious Church. I will assure him that in the wide realm over which the great Pontiff rules, in no portion of it has he sons more thoroughly devoted, more sincerely loyal than the clergy of the great Archdiocese of Chicago.

"My dear Fathers, I thank you again and again, and I shall bear with me the remembrance of the expressions you gave me this day of your love and confidence."

Of the actual departure of Archbishop Feehan, one of the leading newspapers of Chicago gave the following account:

"Three years ago a delegation composed of the leading Catholic clergymen and laymen of Chicago left the city for the purpose of meeting and welcoming the young but famous Archbishop, just promoted to the Archiepiscopal See of Chicago, and then on his way to this city to assume the reins of power. Yesterday evening a similar delegation accompanied the same reverend gentleman a part of his way on his first visit to Rome since receiving that appointment.

"The work accomplished during the intervening three years has made the name of Archbishop Feehan to be known and regarded with love, honor, and respect all over the Catholic world. Churches have been built, missions founded, congregations organized, schools erected, charitable institutions established—all mainly the result of his energetic and unceasing exertions. Not withered leaves but golden sheaves has the harvest been, and the reaping is but beginning. The present visit to Rome has been already fruitful in one thing: it has shown the Archbishop that his work is appreciated by the priests and people over whom he presides—shown him in some degree the reverence, affection, and esteem with which he is regarded by the Catholic Church in Chicago. The formal banquets and addresses, and the valuable testimonial presented Thursday, as well as the universal expression of feeling by the priests and people—the eagerness with which all grasp this first occasion to do him special honor—are substantial proofs of this high regard.

"The Archbishop left his residence for the Union depot about 5 o'clock yesterday afternoon, accompanied by a large section of the city priesthood, including the following special escorting committee: Vicar General P. J. Conway, the Revs. E. M. Smith, C. M., P. Fisher,

T. P. Hodnett, H. McGuire, M. Dorney, T. J. Butler, D. D., and J. Mackin. A large number of carriages brought the party to the depot, where they were met by the remainder of the delegation. Two special cars were engaged from the Pittsburg & Fort Wayne Railroad Company to take the Archbishop and his escort as far as Valparaiso, Ind., that being the distance the delegation had decided to accompany him. The committee in charge of the railroad arrangements consisted of the Vicar General and Messrs. W. J. Onahan and W. P. Rend. Owing to some misunderstanding as to the time of departure the party was delayed over half an hour at the depot, as the train did not leave until 5:40. The only special invitations issued by the committee of management had been to the parish priests of the city and the Board of Managers of the Feehanville Training School, the latter being accompanied by a few prominent Catholic laymen.

"The following is the list of clergymen who accompanied the Archbishop on the special cars: Vicar General Conway, Chancellor Gill, Rev. Fathers Fitzsimmons, Waldron, Noonan, Fisher, Hodnett, Cashman, Mackin, H. McGuire, Galligan, Clement Venn, Dowling, Murray, Bruton, Barrett, Horigan, Keenan, of Amboy; Mackin, of Elgin; Maloney, Lyons, D. F. McGuire, Sigourski, Barzinski, Butler, Gormley, McDonald, Nemesius, Demarteau, Dunn, Flanagan, Dorney, Meehan, Tynan, and Byrne.

"The lay delegation accompanying the party to Valparaiso was as follows: Brother Telion, Director of the Feehanville Training School; Brother Adjutor, Principal of St. Patrick's Academy; Patrick Egan, Alexander Sullivan, Bernard Curtis, P. H. Rice, W. J. Onahan, B. F. Brenmer, J. M. Gillespie, J. B. Sul-

livan, Th. Brennan, Z. P. Brosseau, J. J. McGrath, Andrew Miller, W. J. English, J. H. Burke, J. P. O'Connor, Joseph McDonald, John M. Collins, James Conlan, Jr.; T. J. Kinsella, Henry Powers, P. Brennock, W. P. Rend, Charles McDonald, Peter Conlan. The press was represented by a reporter of 'The Tribune.'

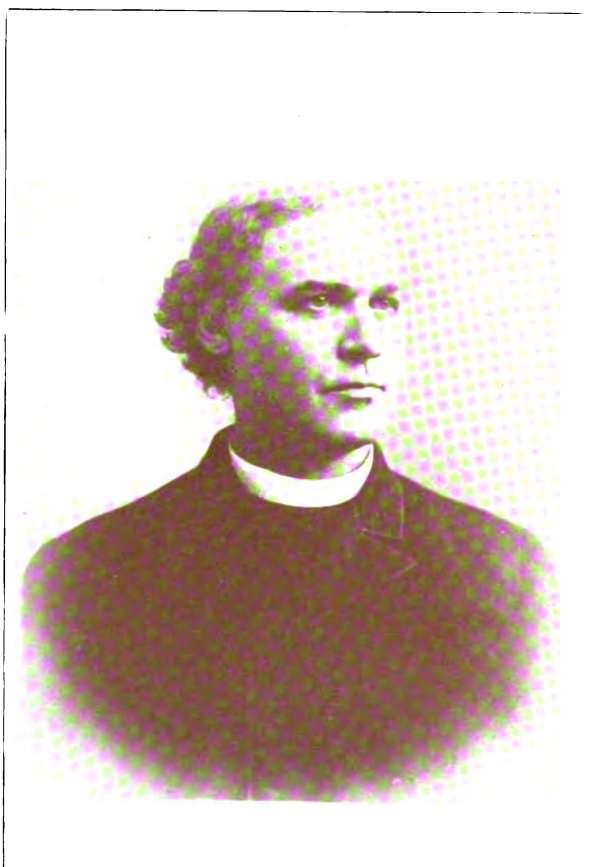
"The train reached Valparaiso about 7:45. The farewells were of a most informal character, consisting altogether of hearty, though confused, handshakings and fervent prayers and good wishes on both sides. Having finished the last of the handshakings on the front platform of the first special car, the Archbishop passed into the parlor car to which the specials were attached—accompanied by the Rev. Chancellor Gill, who went with him as far as New York—waved a last farewell to the crowd and the train shot forth into the darkness.

"The party was obliged to wait some time at the station for an engine to be got ready to draw them back to the city. It was a cold night, and the big delegation got hungry. Inquiry developed the fact that there was a lunch-stand and alleged dining-hall in the vicinity, the property of one Joe Hauck, and an immediate move was made in that direction. Joe was evidently prepared. He had an enormous mountain of sandwiches, sardines, and pie behind the bar, and six slick assistants—three male and three female—with decks cleared and sails trimmed all ready for action. But neither Joe Hauck's establishment, nor Valparaiso for that matter, was ever before struck by such a religious cyclone. Such a bustling, energetic, good-humored, all-devouring mass of humanity—the wealth and piety of Catholic Chicago—packed before a little country lunch-bar and clamoring for "vittels" was probably never seen before. In ten

seconds the milk was consumed. Five seconds later the pie was out. In ten more, sandwiches went up 100 per cent. When the warm coffee ran out, lukewarm and then cold coffee was served instead—the pump was just at the door. A meek-eyed rector hustled the quondam Treasurer of the Irish Land League for a section of squash pie; the President of the Irish National League fought a duel with a doctor of divinity for possession of the cream jug, and the highly respected head of a prominent church waged war with a persistent reporter over a plate of leathery doughnuts. It was certainly a hungry crowd; and everybody enjoyed his meal like a schoolboy at a picnic. Some of the laymen were proud, and waited in cold dignity in the dining-hall until the waiters responded, but the majority of the party knew how to take things as they came. The six flustered attendants were driven nearly out of their wits. The mainmast of the three-pronged bangs which one of the girls wore, stood out as stiff and solid as the horn on Barnum's unicorn. The blue ribbons attached to the long plaits of another girl fluttered and spun like those on the caudal appendage of a prize lamb at a State Fair. Good time was made on the return trip, the party reaching the city by 9:30."







THE VERY REV. P. J. CONWAY  
Vicar General of Archbishop Feehan  
(1881-1888)  
Died July 1, 1888

## CHAPTER XI

### HIS RETURN FROM ROME

A LARGE DELEGATION MEETS HIM—OBJECT OF HIS MISSION IN ROME—DETAILED ACCOUNT OF THE RECEPTION AT VALPARAISO—THE SPEECHES—HIS RETURN TO CHICAGO—THE GRAND DEMONSTRATION—HE SPEAKS IN THE CATHEDRAL—THE WELCOME FROM HIS CLERGY—ADDRESS OF FATHER CONWAY—THE WELCOME FROM THE LAITY—ADDRESS BY HON. HENRY F. SHERIDAN—SPEECHES IN DIFFERENT LANGUAGES.

DURING the absence of Archbishop Feehan, the people of Chicago had decided that his arrival home should be the occasion of a demonstration suggestive of their love and respect for the man, their reverence for his holy office, and their sense of the importance of the mission he had undertaken. And the demonstration, notwithstanding the inclement weather, fulfilled all anticipations.

A large delegation of clergymen and others met him at Valparaiso and escorted him to the city. Thronging the railway depot and lining the sidewalks of the streets he traversed, were thousands of laymen eager to catch a glimpse of his smiling countenance and ready to cheer upon the approach of his tall form. They desired not only to show their respect for the ability with which he had performed his official duties, but also to acknowledge their affection because of the many kindly acts by which he had endeared himself to all in his diocese. Their sincerity could not be doubted; the men who bowed in reverence as they greeted him in Valparaiso but showed their sentiment in a different manner from those who cheered him at the depot and the thousands that escorted him to the Archiepiscopal pal-

ace. His Grace at all times presented a striking appearance, but never, perhaps, did he appear to better advantage than when surrounded by the vast crowd that welcomed him on this occasion. A flush of pleasure was spread over his clear-cut features and his eyes sparkled with animation. Erect, as ever, his head towered above all others about him.

The mission of His Grace and other American Archbishops to Rome had been of a purely spiritual character, but had given rise to much interest and curiosity. Yet the conference of the Archbishops had been in a large degree only preliminary to work to be done in this country, of the kind transacted by a committee which reports to a higher body whose conclusions must subsequently receive the approval of a person of still greater authority. The deliberations of the prelates had been secret. On their arrival in Rome they were separately received in audience by the Holy Father, Leo XIII, and afterwards brought in conference upon the affairs of the Church in America. The Holy Father had long desired that every important question of discipline and Church regulation should be considered and determined so as to conform to the altered conditions of the country and the rapid growth and increased importance of the Church in America.

Many grave questions had engaged the attention of the American prelates. First—The question of the financial status of the Church, and the importance of placing Church property upon a more satisfactory footing. Second—The necessity for fixed rules of ecclesiastical law and discipline, as defining the rights of pastors and the authority of bishops. Third—The special importance of extending the scope of Catholic education throughout the country—systematizing the

methods and elevating the standard in Catholic schools, and carrying out the wishes of the Holy Father, as expressed, that education should be made "more Christian." Fourth—The necessity for the creation of new episcopal sees to meet the advancing growth of Catholic populations, especially in the West.

Daily meetings had been held by the council under the presidency of the Cardinal-Prefect of the Propaganda, at which these and other questions of a cognate character were considered and discussed.

The work of the conference was the subject of general conversation on the way out to Valparaiso to meet Archbishop Feehan. The importance of the conference as affecting the polity of the Church in America was generally recognized. Nearly one hundred persons were in the train, occupying three coaches. The clergymen in attendance were: Very Rev. P. J. Conway, V. G., and Fathers Hodnett, Waldron, Sr., Riordan, Dorney, Erhard, McGuire, Morini, Flanagan, Galligan, Barrett, Butler, Corbett, S. J., Waldron, Jr., Fisher, Smith, Barzinski, O'Neill, Meyer, Bronsgeest, S. J., Kalvelage, Guren, Dunne, Mackin, Cashman, Dowling, Van de Laar, P. Butler, Meurer, Noonan, Terry.

Others present were: Brother Telion, P. H. Rice, Z. P. Brosseau, D. F. Bremner, Andrew Mullen, Th. Connelly, and Deputy Sheriff J. H. Burke, of the board of managers of St. Mary's Training School; Brother Adjutor, Mayor Harrison, Chief of Police, Austin J. Doyle, Sheriff Seth Hanchett, Elmer Washburn, Judges Shepherd, Moran and Prendergast, Ald. Quinn, Frank Drake, W. J. Onahan, Alex. Sullivan, Henry Greenebaum, A. C. Hesing, M. J. Dunn, Daniel Scully, Bernard McDevitt, Hugh J. Gillespie, John

McConnell, James McAndrews, M. A. Devine, M. J. Keen, William McCoy, P. J. McGrath, M. W. Kerwin, William J. English, Joseph E. Elder, John Cook, C. W. Adams, Henry McGurn, John Prindiville, Denis O'Connor, Gregory Vigeant, E. D. Winslow, J. J. McGrath, Richard J. Murphy, E. Colbert, Richard O'Connell, Charles C. Plamondon, F. W. Young, D. J. Gallery, Michael Sullivan, Henry T. Mullen, Richard Sullivan, David Hayes, M. F. Donohue, Peter M. King, John Keely, and Peter Conlan.

Arrived in Valparaiso the party went to the residence of Father Michael O'Reilly, of St. Patrick's Church, where the Most Rev. Archbishop awaited them. There they reverently kissed his ring and inquired anxiously as to his stay abroad. The meeting gave him happiness, he said, and his pleasurable emotion was betokened by his glowing countenance. There were some in the party who were very intimate friends of his, and when they spoke to him it was pleasing to note his kindly smile and witness the cordial grasp of his hand. He told his friends that he had had an enjoyable voyage, and that his stay in Rome had been as pleasant as it was profitable. The "Eternal City" had ever been attractive to him, and so when in it, he never tired of viewing the thousands of unique features it presented. He had called on the Pope frequently and assured the Holy Father of the loyalty of his people in America. The Pope had evinced great interest in the institutions of this country, and had manifested surprise at its wondrous, rapid growth. The pleasure the Archbishop felt on again meeting his friends, he said, he could scarcely express in words.

At 12 o'clock the whole party sat down to a dinner furnished by the Board of Directors of the Feehanville

Training School in the Central hotel. Archbishop Feehan presided over one of the long tables, while Vicar General Conway presided over the other. Mayor Harrison sat at the right of the Archbishop, and during the progress of the meal the two had a very pleasant conversation. After dinner, Archbishop Feehan, deeming a few words in acknowledgment of the tribute to him appropriate, arose and said:

"Since I started out upon my homeward journey from the Eternal City my mind has often dwelled upon the emotions of pleasure I would experience at being at home with my dear people once again. But I assure you I had not the slightest idea that I would receive anything like the demonstration of heartfelt welcome which you exhibit today. I assure you your kindly dispositions are extremely gratifying to me. The Chief Pastor of souls, whose presence I have so recently quitted, has commissioned me the messenger of his expressions of love and gratitude to you for your oft-repeated expressions of loyalty to and sympathy for him. I had the pleasure of telling the Holy Father of your strength, faith, and perseverance in all things tending towards the glory of God and His Church in this our glorious western country. He asked me not only about our religious situation, but also about our relations with the municipal and federal governments, and he was rejoiced to learn of our peaceful relations with both. Again, my dear friends, I desire to express to you my sincere thanks for your kindness extended to me."

Mayor Harrison was then called upon for a speech and responded as follows: "As mayor of Chicago I am come to bid you a hearty welcome in this our Indiana suburb of Chicago. I assure you that it is with a feeling of pleasure that I meet and welcome you upon your

return from Rome. Chicago is a cosmopolitan city, and its inhabitants recognize that there is one universal church, whether it be called this or that. I assure you that during your absence Chicago has been kept in the right course. For that I take considerable credit myself. I have watched over your flock. (Laughter.) Yes, and believing that watching the shepherds might keep the sheep straight, I watched the shepherds. During your absence I have always had a watchful eye upon the clergy, and have frequently rode down Adams Street—past Father Terry's church. (Laughter.) I think he knew I had my eye upon him. Between him and myself I can assure you we have managed to keep your flock in the path of rectitude. (Laughter.) Permit me to say that I feel I am saying nothing wrong when I say all the people of Chicago regard the Archbishop's as a position of importance, and feel since your advent among us that the mantle has not fallen on unworthy shoulders; and they believe that the Catholic Church is always on the side of justice and morality. I am glad that you assured the Holy Father of the cordial feelings existing between the clergy and the civil authorities. Again I bid you welcome among us."

Calls were made for Vicar General Conway, who said: "Time does not permit me to express our regards for His Grace. Thirty thousand men are waiting to welcome him. Not only they, but thousands of others will bid him a hearty welcome and wish that he may live long to preside over the grand diocese of Chicago."

At 1 o'clock the procession, which was to meet Archbishop Feehan at the depot in Chicago and escort him to the Cathedral and thence to his residence, began to form at its rendezvous at the corner of Desplaines and Adams streets under the direction of Mr. Peter

Kiolbassa, grand marshal of the occasion. From every direction came crowds of people to witness the grand display, seeming to have the assurance that it would not only be an imposing affair, but probably exceed anything of the kind ever before presented by the Catholic citizens of Chicago. On Adams and Desplaines streets for several blocks in every direction the sidewalks were a mass of moving beings, each one of whom seemed to be pressing forward to secure the best place for a full view of the procession as it was being formed and made ready to move toward the depot. In addition to the thousands that crowded the sidewalks, the streets were lined on both sides, leaving barely room for the societies to pass through, eight abreast, as they came from the West, South, and North sides to take their respective positions. The grand marshal and his aids stationed themselves at the rendezvous, and as the different societies approached, assigned them their places, but the arrangement had been so complete beforehand that it was hardly necessary for the aids even to make a suggestion, as each society seemed to know the exact spot at which the head of its column should stop in order to carry out the plan which had been agreed upon. As the societies approached headed by a brass band which was playing an appropriate selection, banners waving and rich regalia bedecking the person of each member, the scene was so imposing as to challenge the admiration of the thousands of spectators who recognized in the movement an ovation that should cause every citizen to look with pride upon the great Catholic manifestation in honor of their beloved Archbishop upon his return from Rome.

By 1:30 o'clock the aids reported to the grand marshal



that every society had arrived and had taken its proper place for moving into line as soon as the procession was ready to start for the Fort Wayne depot. The grand marshal then rode down the lines on Adams and Desplaines streets and back to the head of the column, when he gave the order to march. The order was carried out down the line, and almost simultaneously every band in the procession began to play, and the great body of Catholic societies moved east on Adams Street until the head rested at the entrance to the Adams Street bridge on Canal Street, where it halted just as the train on the Fort Wayne road came steaming into the station, with Archbishop Feehan and his escort on board. By this time the space in the depot below was packed with people anxious to catch a glimpse of the Archbishop as he alighted from the train. When he stepped from the platform the immense crowd cheered loudly, and as soon as he reached the sidewalk he was again greeted with deafening cheers from the thousands that thronged the streets for squares in every direction.

As soon as the Archbishop and the committee were seated in the carriages that were in waiting they were given their position in the procession, and it at once started for the Cathedral. The order in which the societies were arranged was as follows:

First Division—Grand Marshal Kiobassa and staff, followed by a cordon of police. Knights of St. George, St. Joseph's Society, St. Benedict's Society, St. John's Young Men's Society, Knights of St. George, St. Vincent de Paul Society, St. Alphonsus' Society, St. Michael's Society, St. Matthias' Society, St. Michael's Literary Young Men's Society, St. Peter's Society, St. Aloysius Young Men's Society, St. Stanislaus' Young Men's Society, St. Francis' Society, St. John's Society, St. Bonifacius' Liebesbund, St. Anthony's Society.

**Second Division**—St. Stanislaus Kostka's Society, St. Stanislaus' Young Men's Society, St. Joseph's Young Men's Society, Holy Trinity Society, Sacred Heart Society, Holy Cross Society, St. Joseph's Married Men's Society, St. John Baptist's Society, Knights of St. Casimir, St. Adalbert's Society, Sacred Heart of Mary Society, Holy Name Society, St. John Kantius' Society, Italian Society, French Society.

**Third Division**—Knights of St. Vitus, St. Wenceslaus' Society, St. Francis' Society, SS. Cyril and Methodius' Society, Knights of St. Wenceslaus, St. John Nepomuc Society, Knights of St. George, St. Procop Society, St. Adalbert's Society, St. Aloysius' Young Men's Society.

The fourth division was made up of temperance and benevolent societies, and the fifth division consisted exclusively of Irish societies, seven thousand in number, among them the Clan-na-Gaels.

Following these came the carriages, and the one in which the Archbishop was seated was surrounded by a company of Hibernian Rifles, who acted as a guard of honor.

The sidewalks along the line of march were filled with masses of spectators, who occupied the curbs and crowded the stoops in front of houses. An idea of the magnitude of the procession can be gained from the fact that it was one hour and seventeen minutes crossing the Adams Street bridge. It is estimated that it was four miles long and that twenty thousand men were in line.

Long before the procession arrived at the Cathedral the sacred edifice was crowded to its utmost capacity with Protestants and Catholics alike, all anxious to get a glimpse of the returned prelate. Every available seat

was occupied, the aisles were filled, and the space in front of the altar was crowded until it looked like an impossibility to find space for another, while on the outside there were thousands pressing forward to gain admission, but were kept back by a cordon of police. Very few members of the societies succeeded in getting inside the church.

Upon the arrival of the Archbishop the choir sang the "Te Deum" after which he stepped to the front of the altar attired in rochet and cope and was greeted by the immense audience with becoming reverence, the people rising to their feet in honor of the man to whom they came to do honor upon his return to his people after an absence of four months. It was plainly to be seen that his people were devoted to him in such a degree as to make him fully realize the high and responsible position which he occupied in the Church. It was several minutes before he began his address.

He said it gave him great pleasure to witness such a manifestation upon his return from a visit to the High Pontiff at Rome, where he had been called to confer with other American archbishops in regard to the necessities of the Church in this great country. He had in his trip been inspired in grace and hope for the Church in this region of the world, which God had given him in which to labor for the good of His people. It was a supreme satisfaction to him in his visit to Rome to see and speak to him whom God had placed over the Church. His Holiness was pleased when he told him of the generosity, the unity, the happy associations of the men of different climes, different races, each with their own ideas and prejudices, bowed down by the same feeling of reverence for the Catholic Church, united together as one people, and giving evidence of the glories

of Christianity and the blessings of the Church. Having finished the work that was given him in going to Rome, and meeting with those who were congregated there, and getting their viewpoint and ideas, and finding them all united together for the same object, he felt that his visit had been one of great profit to the Church. Today, returning to the Church from which he had gone, it could not but be a supreme satisfaction to find such a greeting, such a splendid manifestation of Catholic faith, because he came from that city which was the eternal seat of the Church; because he had seen the man who is the representative of God in the Church. The Holy Father had sent a message of his heart-burning love, of his gratitude for the great generosity of the people of the Church, and would pray for them and their union, their perseverance in good, in laying the foundation for the future and the upbuilding of the Church, and sent to them his Apostolic blessing. When he listened to the words of His Holiness and came away with a message from him who, of all others, is nearest to God, it must be a satisfaction to know he is watching over his people. He is skilled in learning and possessed of great wisdom, but he was astonished to find in the great West, which was but recently a vast wilderness, such a manifestation as had been given to him, and such wonderful growth and prosperity of the Church.

The Archbishop further thanked his dear friends for their wonderful kindness in coming out in such inclement weather. It was to him a proof of confidence, to see such a demonstration as had been made in honor of his return from Rome. This manifestation would go out to the world as a proof of the faith of the people, and he should always remember it. It was to him a source of strength and great confidence.

At the close of the remarks of the Archbishop, the Apostolic Benediction was pronounced, and the great audience slowly departed from the Cathedral.

At 5 o'clock a reception was given by the Archbishop at his residence. With the exception of a few members of the laity, it was restricted to the clergy. In the main hall of the Archbishop's house, spanning the entrance with letters worked out in smilax, was the motto:

ANTISTITI NOSTRO CARISSIMO PACEM FELICITATEMQUE  
MULTOS AD ANNOS—Sacerdotes.<sup>1</sup>

In the parlor, festooned around the mantelpiece:

SACERDOTIBUS BONIS ET FIDELIBUS SALUTEM ET BENE-  
DICTIONEM APOSTOLICAM—Archiepiscopus.<sup>2</sup>

On the day after his arrival the clergymen of the Archdiocese dined with His Grace in the hall of the parochial school; one hundred and fifty priests were present. At the close of the dinner Father Conway stated that at a meeting of the city rectors, held January 15th, Fathers J. Waldron, F. Kalvelage, J. Molitor, V. Barzynski, A. Morino, J. Menella, P. D. Gill, and P. J. Conway were appointed a committee on an address to the Archbishop, which he had been requested to deliver. He said:

"Most Rev. Dear Archbishop: A few months ago we wished you Godspeed on your journey to the Eternal City. Our felicitations then flowed from the warmth of feeling. They sprang from the deep respect chastened by esteem, enhanced by merit, that each of us

<sup>1</sup> To our most beloved Archbishop, peace and happiness for many years. The priests.

<sup>2</sup> To my good and faithful priests, health and Apostolic Benediction from their Archbishop.

cherished toward you. We felt that we were parting with a prelate, who in all his administrations had appeared on every occasion the very ideal of the episcopate, exhibiting those characteristics so tersely, yet so beautifully expressed in the words of the Apostle, 'Oportet enim episcopum esse non superbum, hospitem, benignum, justum, sanctum.' We realized that we were losing temporarily a citizen of no ordinary mold—one distinguished by abilities and varied accomplishments—a man who stood forth a tower of strength in the community, unsullied in honor, inflexible in integrity, assiduous solely for the culture and diffusion of virtue. We knew that ere long the broad expanse of the ocean would roll between us and a father who loved us, who treated us uniformly with the fondness and tenderness of an indulgent parent, anticipating our wants, and studying, laboring how best to insure success to our many temporal and spiritual projects. Hence our gathering then was perfectly natural. It was the outgrowth of mutual affection. There was nothing strained or forced about it. The child simply ran to its father, looked its delight, and spoke in its own inimitable way. Impelled by similar motives, we flock hither today. We come to testify afresh our devotion to the Holy See and our attachment to your person. We come to bid you cordial greeting and welcome you back to your loved home. Acts are more eloquent than words. The tranquility throughout the Archdiocese during your absence is the best proof of our fidelity. Fancy pictured, perchance truthfully, that your thoughts would often cross the briny waves, leap from the Atlantic to Lake Michigan and center on this diocese, its clergy and people.

"We determined to give no cause for uneasiness—to

furnish no pretext for anxiety. We resolved to mar not the pleasure of your stay in Rome, or to do aught that might embitter your visit to the Shrine of the Apostles. At the summons of Christ's Vicar you left us. In obedience to the call of the Supreme Pontiff you took your departure. You hurried to the classic banks of the yellow Tiber bearing the odors of the young yet vigorous branches of faith from the far fertile valley of the Father of Waters. You hastened to lay upon the tomb of Peter with your own hands the first metropolitan offerings of Illinois. A sense of manly pride stole over us, touched our hearts, and banished every vestige of grief at the parting, when we reflected and mirrored out the noble part Chicago was destined to assume in the deliberations of the Vatican. Your long experience in the episcopacy, purity of motive, prudence and knowledge were an earnest pledge unto us of the good that must accrue to the American Church at large, and the Province of Illinois in particular, from your participation in the discussion of the points submitted to the papal conference. In this we would fain believe that we are not mistaken.

"Archbishop, excellence rarely fails of recognition. The sun will burst through the clouds be they ever so thick and gloomy. The hived wisdom abiding in an humble, retiring life will gradually exhibit its use, evince its beauty, and exert its power. The barriers that modesty reared around your treasured gifts have been removed. The Church herself has broken them down, and voicing the fiat of heaven has placed you 'in the clearest light where you boldly challenge the most piercing eye.'

"We who hold frequent converse and are drawn into daily communion with you, see and praise the estimable qualities of mind and heart which you possess. The

laity of your charge, the citizens of the commonwealth, will admire and appreciate them too, as time and circumstances bring you closer to them. As a mark of sincere regard and a pledge of future amity, allow us to present you with a crozier and other articles appertaining to your office. These may serve to recall your journey to Rome and incidents connected therewith. They will also symbolize and, we trust, vividly imprint on your memory the loyalty of your faithful priests.<sup>1</sup>

"Archbishop, may you live long to use them; may your days continue to be happy among us, the evening of your existence crowned with the full fruition of its toil, which those only know who have labored well and seen their labors blessed!"

At the conclusion of this address the Archbishop arose and feelingly responded as follows:

"Rev. and Dear Fathers: They only who have journeyed far from home can realize the feelings of relief and pleasure I experienced on finding myself here on last Sunday evening. How much enhanced was that feeling by the warm and splendid reception you and the faithful people were pleased to give me. But, not satisfied with that, you wished that we should meet here today in unrestrained social intercourse. It is, as it were, the sons of the household assembling together to welcome home the elder brother from distant lands. Then, forgetting shortcomings, you speak to him only words of praise, assuring him that he has a place in your good wishes and in your hearts. More than this, taking advantage of the occasion of my returning from Rome, your extreme kindness to me is an evidence and a proof of your loyalty and filial obedience to him who occupies the Chair of Peter. We all believe him to be a great

<sup>1</sup> The miter, crozier, and vestments were very elegant, and had been procured at a cost of about four thousand dollars.



ecclesiastic, wise, holy, learned, cultured. But when one enjoys the privilege of approaching nearer to him, of seeing him face to face, of speaking with him, then one recognizes fully, with clear mind, the grand ideas, the lofty purposes of the Chief Pastor of the Catholic world. I need not say how much I enjoyed and appreciated my visit to the Eternal City. I had no anxiety, the 'atra cura' did not accompany me, either on land or sea. I had unlimited confidence, which following events justified, in all, and in the care and prudence of him who so well and faithfully presided during my absence. Before I left for Rome you wished to manifest to me your great generosity. Now, on my return, when I find your gifts before me again, I feel indeed embarrassed and I know not in what words to thank you; they will always remind me not only of your great kindness, but also of my duty. I believe that this mutual confidence and affection will continue and increase with time. For me, among the memories of the passing years, there will be none that I will recall with greater pleasure than that of today."

Following the response of the Archbishop, the health of the following priests was proposed, all of whom responded in addresses appropriate to the occasion: Vicar General Conway, Chancellor Gill, Fathers John Waldron, as the oldest priest in the diocese; Kalvelage, for the German priests; Beaudoin, for the French priests; Molitor, for the Bohemian priests; Morini, for the Italian priests; Ryan, for the Jesuit priests; Mackin, for the priests outside of the city.

In the evening the hall was crowded to overflowing by representatives of the different nationalities of the Catholic Church, it having been announced that each would present to Archbishop Feehan an address of wel-

come and congratulation upon his return from his trip to Rome and the conference there had with the American archbishops in regard to the Catholic Church in America.

The exercises of the evening opened with singing by the quartet from the choir of the cathedral, composed of Mrs. McGuire, Mrs. Sheppers, and Messrs. H. C. Beseler and Ed. Schultze.

Judge Prendergast then delivered an address, in which he said representatives of each of the parishes of the diocese of Chicago, comprising men of every occupation and of many nationalities, had assembled to welcome the Archbishop to his home after his long journey to the mother city of their common Church.

At the close of his address Judge Prendergast introduced Mr. Sebastian, who spoke in German. Mr. Schultze then sang the "German Fatherland," after which the Hon. Henry F. Sheridan, in behalf of the Ancient Order of Hibernians, delivered the following address:

"Your Grace: On behalf of the Ancient Order of Hibernians of Cook County, comprising thirty-two civic divisions and one regiment of military, I have the great honor to welcome you to your archiepiscopal home after your long and arduous journey to the capital city of the Roman Catholic Church. Our organization tenders you no mere ceremonious assurances of official compliment. Composed of men nearly all of whom are engaged in mechanical pursuits, and whose few hours of leisure are spent around happy and bright firesides at which the empty forms of society are lightly valued, we come to you in a sincere and filial spirit to speak words of warm affection based on our reverence for your office and on our knowledge of your personal character. With the objects of our organization you

have always shown a generous sympathy, inspired by a thorough understanding of our aims and perfect familiarity with our methods. When in other portions of the country the Ancient Order of Hibernians has been misunderstood, misrepresented or clouded, it has always found in you a discriminating, stanch and steadfast friend; for you informed yourself of its character, and neither calumny nor ignorance has swayed your fidelity to your convictions.<sup>3</sup>

"You know that the Ancient Order of Hibernians seeks to elevate its members by requiring of them a practical performance of their duties as citizens, of their duties to their families. It requires that they shall not wear the name of Catholic and neglect those aids by which the Church assists her children to advance in virtue. It ordains that they shall deny themselves pleasures in order to provide for the educational needs of their children. It requires that they shall especially cultivate those domestic virtues by which home is rendered happier, and which bind, with mutual obligations of co-operation and aid, the families of men of common nationality and one faith. It refines and sweetens the ordinary burdens of human life by fostering a gentle but practical spirit of brotherhood. It nurses the sick. It consoles those in sorrow. It follows the dead to the Christian grave. It aids the widow and watches with kind solicitude over the orphan. It carries out efficiently the temporal work of mercy as defined by the doctrine of our faith. Justifiably, therefore, does it enjoy your friendship, worthily may it avail of the privilege of thus welcoming Your Grace to the scenes of your difficult labors; and rightfully may I presume to offer you, in the name of its thousands of members, their grateful and affectionate tribute.

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<sup>3</sup> See later page 240.

"It is true that it is not merely a civic society. A considerable portion of its members, while rigorously complying with its religious and domestic requirements, have formed themselves into military companies, and regularly engage in drill, when others of their fellow citizens are enjoying easy pastimes. The banners which the Ancient Order of Hibernians bore on Sunday last to greet Your Grace were not exclusively those of charity and peace. Two national standards floated among them. To render to the country of their adoption efficient service with arms will ever be the first duty of their military order. To live in the free republic of the United States, which their race helped gloriously to establish, is the best political fortune they can desire. To be ready to maintain it with their lives, if necessary, is only to imitate the example of their fellow countrymen who participated valiantly in the struggles and triumphs of the past.

"There is another land, the land which has cradled our race; whose soil has been watered for centuries with heroic blood not vainly shed; whose darkest history is illumined with starlike episodes of fidelity to faith at the total loss of everything which the heart of man prizes—the loss of liberty, the loss of property, the loss of education—producing an enforced degradation legally prescribed for them by infamous masters and maintained by the military power of an immense empire. The blood that flows in our veins flows in yours. The God-planted instincts of resistance to tyranny are as keen in your heart as in ours. The duty in the sight of God and man to aid those of our race who are still under the cruel clutch of that malignant and hypocritical power is as fervently felt by you as by us. If it should be in the decrees of the future that the arms which we carry shall be borne for the cause of our native land, if our swords

are ever to leave their impatient scabbards to rise under the great standard of our isle of saints, we should not wish a repetition of that desperate but splendid period, when, the Dane being upon our coasts, with his brand flung upon her temple and her schools, the priests of Ireland laid aside the insignia of religion and, seizing the instruments of war, intrepidly drove back the marauders into the sea; but we should confidently turn to Your Grace for the blessing upon our hopes which you would not withhold. The courage which carried your fearless spirit into the deadly haunts of pestilence in Nashville was the spirit of the soldier bishops of the hoary and resplendent age of the Church in Ireland. It is the spirit which animates alike the patriot and the priest; it is the spirit which voices the teaching of the Church that next to loyalty to God is loyalty to one's country and kind. That spirit has nobly shone in your career, as priest, as bishop, as archbishop. In the name, therefore, of the great organization, with whose objects you are familiar, for which you have always shown cordial sympathy, which pays to your august office the homage to which its responsibility and honor are entitled, and which throughout its ranks feels for Your Grace sincere sentiments of affection and unqualified confidence, I have the honor to welcome you home."

Following the address by Mr. Sheridan, the program was as follows:

Song—"Longing" .....	Mrs. McGuire
Address in behalf of the Poles .....	Peter Kiolbassa
Song—"Kathleen Mavourneen" .....	Mrs. Sheppers
Address in behalf of the Italians .....	John Neali
Song—Opera of "Atini" .....	
.....	Mrs. McGuire and Messrs. Beseler and Schultze
Address in poetry .....	Michael Hare
Address in behalf of the French .....	Joseph Boeuf
French song .....	Mrs. Sheppers
Address in behalf of the Bohemians .....	John Druby

The address in behalf of the Catholic laity of Chicago was made by William J. Onahan, who in concluding his masterful address, said: "I see among your children here tonight one who contributed to the erection of the first Catholic Church in Chicago fifty years ago, Mr. A. Taylor; and another who is the veteran colored Catholic of the diocese, Mr. Armstrong; who have come to participate in this great manifestation and to bid you welcome." The two came forward and were graciously received by the Archbishop, amid the deafening cheers of the immense audience.

The venerable Archbishop then stepped to the front of the rostrum and was greeted by the entire audience rising to their feet, and manifesting their joy by the clapping of their hands. He raised his hand and motioned them to their seats, after which he said he could not imagine an occasion of greater interest and higher meaning than the one at which he had been permitted to be present and participate in. He referred to the great privilege he had enjoyed in being permitted to visit ancient Rome, where one could not but feel the inspiration of the place. He had knelt at the tombs of the Apostles, had seen the Catacombs, and had witnessed the undying evidences of the Catholic faith. It was from them the teachers were sent out to inform the people of religion and to civilize and evangelize the world. Upon his return all nationalities had come out, inspired by the great principle of faith, speaking the tongues of many nations—all in one—saying to him his was the faith of Rome. They had come in the newest and freest of the nations to say that this ancient religion was theirs. He had listened to the noblest thoughts, expressed in eloquent words, coming from noble men who love God, and these men, speaking in many tongues,

had bid him welcome home and he confessed that he could but feel a great pride in the occasion. The splendid manifestation would be to him a source of inspiration and strength, and cause him to feel firm in the conviction that he was surrounded by a strong element of Catholic people. He expressed gratification at such a warm manifestation of feeling, and said the occasion would mark an important era in the history of the Catholic Church in Chicago.

The Chairman then announced the exercises closed, and the meeting adjourned. During the evening there had been much enthusiasm manifested, every address and song being received with prolonged applause.

## CHAPTER XII

### ECCLESIASTICAL DISCIPLINE

THE IMPORTANCE OF THE BALTIMORE COUNCIL—THE ARCH-BISHOP'S INTEREST IN EDUCATION—THE SCHOOLS HE BUILT IN CHICAGO—THE GREAT FINANCIER—A CELEBRATED LAW CASE—PROGRESS OF THE ARCHDIOCESE—THE FIRST DIOCESAN SYNOD—PERMANENT RECTORS APPOINTED—BOARD OF SCHOOL EXAMINERS—RURAL DEANS.

THE labors of the American archbishops, the progress of religion among their flocks, and the prospect of the coming Baltimore Council afforded Leo XIII, amid his many cares and bitter trials, a subject of unspeakable joy. He had presented to the Archbishops before they left Rome a full length portrait of himself, to be hung in the hall where they were to deliberate, so that, as he said to them, he might, in a manner, preside over this great national council—the greatest till then ever held in the New World. As the venerable Cardinal McCloskey, Archbishop of New York, was prevented by ill health from being present in the council, the Holy Father appointed Archbishop Gibbons, of Baltimore, Apostolic Delegate and President of the Council.

On Sunday, November 9, 1884, the great council opened. On the day before Leo XIII, without waiting for the message which the council intended to send him, telegraphed: "*The Holy Father sends his blessing to the Fathers of the Plenary Council which begins today.*—Louis Cardinal Jacobini." To which Archbishop Gibbons answered: "*Eighty-three prelates assembled in council, return thanks to Your Holiness and assure you of their dutifulness and devotion.*"



Foremost among these eighty-three prelates, the fathers of the Church in the United States, was our beloved Archbishop Feehan, who had gone to Baltimore, accompanied by the Very Rev. P. J. Conway, V. G., and the Rev. John Waldron, pastor of St. John's Church.

Of the proceedings of the council we need not say much to the reader. All the matter therein discussed had been printed beforehand, carefully discussed by the archbishops and bishops, assisted by a body of theologians and canonists summoned from all parts of the Union. In the decrees thus prepared only certain amendments and corrections were introduced. But as all this was to remain as the law of the American Church, every item, every iota was something maturely to be weighed. Then the work and the workmen for every session and private assemblage had been distributed before the council opened, so that everything fell at once into its own place, and the great living organism went through its functions without hesitation or jar from the first hour to the last. The council closed on the 7th of December.

Among the subjects on which the council expended most care and thought was that of education—education in its widest and most comprehensive sense: the education of the clergy and that of the laity in all its grades. This was also Archbishop Feehan's chief concern. A lover of harmony and peace, and under a placid and retiring exterior, the good Archbishop's long and eventful life was but a determined and unceasing conflict against all the world's forces of darkness and evil which threatened the well-being, both temporal and spiritual, of the precious flock committed to his care. He was an educator of the highest order of ability and judgment,

and an uncompromising opponent of the State system or any other system of mental development which did not provide for the moral and religious training of the child. The evidences of his enthusiastic zeal in the cause of religious education are seen in the numerous educational institutions established during his administration; St. Mary's Training School, St. Patrick's Academy, the Josephinum, the LaSalle Institute, the large number of parochial schools in the city, the Loretto Academy at Joliet, St. Francis' Academy at Joliet, and a number of similar institutions. Nor was much time allowed to pass before the erection of these establishments.

The solemn installation of Archbishop Feehan in Chicago had taken place on November 28, 1880. In August, 1881, St. Vincent Orphan Asylum came into being, that grand monument to Christian charity, which is conducted by the Sisters of Charity of St. Vincent de Paul. It is a four story brick building with a basement, and is capable of accommodating two hundred children. The object of the institution is the care of foundlings and other destitute or orphan children, under six years of age, and about eight hundred of these are cared for during the year.

On September 12, 1881, St. Gabriel's School was established. In the same year was built the Sacred Heart School at Lockport and a large building (130 x71) was added to St. Francis of Assisi School in Chicago.

In 1882 the cornerstone was laid of St. Mary's Training School in Feehanville; the boys' department of St. Francis of Assisi School was placed in charge of the Brothers of Mary; Notre Dame de Chicago School was founded by the Rev. Father Coté; and a new building erected by the Benedictine Sisters of SS. Benedict and Scolastica's Academy.

The year 1883 saw the erection of St. Patrick's School in South Chicago by Rev. M. Van de Laar, and the opening of St. Vincent's School. In the same year a new parochial school building was erected in Freeport, Ill.; St. Anne's School was founded in St. Anne, Ill., and the well known St. Patrick's Academy on Park Avenue was established.

During the year 1884 were established St. Agnes' School, the Holy Name School for Boys, St. James' School, St. Malachy's School, Sacred Heart School, Aurora, Ill., and in a room in a building adjoining the Jesuit Church on West Twelfth Street was opened the Ephpheta School for Catholic deaf mutes who were unable to pay for their education.

In 1885 were built St. Columbkil's School for Boys and the schools of St. Aloysius, St. Elizabeth and the Immaculate Conception. During the following year a two story addition of 105 feet was made to the Sacred Heart School and a new school built by St. Philip's congregation.

In 1887 schools were erected by the parishes of St. Agnes, Holy Angels, and Our Lady of Sorrows, while for the purpose of sheltering homeless boys under twelve years of age Providence Asylum of St. Joseph was established. This four story brick building situated on spacious grounds fronting Crawford Avenue between Belmont Avenue and Diversey Street is owned by the Archdiocese of Chicago. The establishment is under the care and supervision of the Sisters of St. Joseph, whose parent house is in St. Louis, Mo. It is supported partly by a monthly allowance from the diocesan Orphan Fund, and partly by contributions from the charitable public.

At the same time the great financial interests of the

archdiocese received the Archbishop's indefatigable attention, for His Grace had great faith in Chicago and its future. It was his policy never to sell any real estate in the downtown district nor in the select residential portions of the city. Frequently he was offered large sums for choice pieces of property, some of which came from the investments of the first Bishop of Chicago, but his invariable reply was: "No, we will not sell. If it is worth that much to the ordinary business man it is worth more than that to the Catholic Bishop of Chicago. Such property is always a valuable asset; it makes my credit stronger and is a constant source of revenue. In fact, it is like a steady, quiet rain . . . always doing good."

His foresight was evidenced when he built the residence on North State Street and North Avenue. The land was low and lake water was on the spot. He spent \$15,000 in filling and grading this piece of property. At the time he was freely criticized for his action and the wiseacres told him that he would never be able to live in the house after it was built, as it would settle too much and that it would be damp. The Archbishop said nothing to all this except on one occasion when he remarked that "some persons were never intended by God to be pioneers." Today North Avenue and State Street is one of the most valuable sites of Chicago, outside the loop district. It may not be without interest to relate here the fight the Archbishop made for the large block of property on Astor, North Avenue, Lake Shore Drive and Burton Place. Mr. Edward O. Brown in a paper read before the Law Club of the City of Chicago, April 25, 1902, relates the following:

"The Lake Shore Drive is known to all of you. It was laid out under the original act of fixing the boun-

daries of Lincoln Park, and providing for its improvement, passed upon February 8, 1869. That act provided that certain appraisers provided for in it should lay out as a part of Lincoln Park, a drive 200 hundred feet wide, so that the east line should be the waters of Lake Michigan, from Pine Street to the south line of said park, and that said drive thus laid out should be a part of said Lincoln Park, and should be under the control and management and care of the Commissioners to the same extent as the said park, and improved by the same means.

"It was largely laid out over the bed of Lake Michigan at some distance from the shore, the shore when it was laid out being very irregular.

"Many grants, both of a right of way over the upland and of riparian rights from various owners were deemed necessary. Very interesting, and, I may remark, very complicated questions must arise on account of the various reservations and conditions made in deeds, and contracts then entered into, if an attempt is ever seriously made to levy a special assessment for the purpose of reimproving the surface of the drive, and I never relinquished a lawsuit with more pleasure than I withdrew from such an attempt made while I was the attorney of the Lincoln Park Commissioners.

"I will not detain you upon any of these questions, but I desire to refer briefly to a celebrated case which went no further (in any contested way, that is) than the Circuit Court of Cook County.

"The Catholic Bishop of Chicago, a corporation sole, owns and owned before 1874, when the driveway was constructed, a tract of land where the residence of the Bishop now stands, bounded on the north by North Avenue, on the west by State Street, and on the east

by the water line of Lake Michigan, which then was about Astor Street, one block west from the present Lake Shore Drive. He gave permission to the Lincoln Park Commissioners to construct a drive over the bed of Lake Michigan east of his land, but he claimed that this did not carry any other than a mere easement and right of way, and that his riparian rights subsisted eastward of the new shore line made by the Lake Shore Drive.

"He further claimed and there was no particular objection made to his claim at first, that by the construction of the new shore line he became *ipso facto* possessed of the right to fill out to it between Astor Street and the western line of the new driveway. He invited filling and dumping, which was voluntarily made by many persons having earth and débris to dispose of, and a beautiful block of land sprung into existence, which may be still seen as a most attractive lawn, filling the entire block between Burton Place and North Avenue, Astor Street and the Lake Shore Drive.

"The Commissioners of Lincoln Park deemed it desirable to build a sort of 'circus,' as the English would term it, outside of the Lake Shore Drive, a band stand, and a returning or circular driveway, in which carriages might slowly move while open air concerts were being given. To this the bishop objected, but he made no move in litigation while the 'circus' in question was being constructed, but when the intentions of the Commissioners became apparent, sought an injunction against its use for its declared purposes, and prayed for its abatement. This case, 'The Catholic Bishop vs. Goudy, et al.,' was heard before Judge Tuley in 1890.

"In the course of the litigation, the Commissioners raised the point that the bishop had no concern with the

land outside of the Lake Shore Drive, nor any riparian rights in it, and that the block between Astor Street and the Lake Shore Drive did not belong to him, but to the State of Illinois, as it was by artificial construction illegally made and not by natural accretion that the submerged land had become dry land.

"Since the decision of the Supreme Court in 'People v. Revell' this contention would undoubtedly have been sustained, but Judge Tuley, in a very learned, vigorous and able opinion, leaning very heavily, however, upon then recently decided cases in Minnesota and Rhode Island, held with the Catholic Bishop upon all points. He held that where a new shore line was made by the action of the State, the littoral proprietors become *ipso facto*, and without the necessity of any specific grant by the State, proprietors of the submerged lands between, with the right to fill and reclaim them, and he also held that by the terms of the Bishop's grant, the riparian rights beyond the Lake Shore Drive were reserved to him and that the Commissioners should not have made an artificial construction to the eastward.

"He granted the injunction prayed for, but declared that he would not order the abatement of the artificially constructed land east of the driveway, because the Bishop had stood by too long and seen too much money expended in it. He did, however, enjoin its intended use, or its use, indeed, for any purpose except for lawn and flower beds, and decreed that the Bishop was entitled to compensation, to be determined by a jury, for such deprivation of access to the lake and such obstruction to his view, as the artificially made land caused.

"The Commissioners did not like to submit this question of compensation to a jury under the circumstances, and entered into a compromise agreement by which, in

consideration of the waiving of the claim for damages, the decree should be affirmed in the Supreme Court. This was after an appeal had been taken to that tribunal.

"The consequence was that the title of the block which I have described, between Astor Street and the Lake Shore Drive, was confirmed in the Catholic Bishop, upon a theory, which the city unsuccessfully invoked, in relation to the land east of the waterworks, and which the Supreme Court, impliedly at least, rejected in the case of the 'People against Revell.' "

Costly and handsome residences now occupy this block and the money received from the sales have substantially aided in building charitable institutions.

All the eleemosynary institutions enjoyed the generous support and most anxious care of the Archbishop. Homes for the aged, hospitals for the sick, foundling houses and numerous other institutions fully attest this. The following is a leading editorial from the "New York Tablet" of 1884:

"The Chicago papers contained a list of pastoral changes made by Archbishop Feehan last week. They consist almost wholly of new parishes and are very significant as indications of the extraordinary growth of the Catholic Church in that vast center of human enterprise. Every nationality known to our composite people is to be found there, and of the 700,000 inhabitants now dwelling where but a few years ago the splash of the Indian canoe was heard on the reedy creek, nearly one-half are Catholics. It is very probable that the flock of the Archbishop of Chicago contains a greater variety of elements than are to be found in any other archdiocese in the world. His government of them has been admirable. A few years ago misfortune seemed to have marked that portion of the Catholic Church in the



United States for its own. The cruel calamity which befell the gentle and pious Bishop Duggan inflicted many disasters upon the people and the clergy, the true condition of his mind being unsuspected until insanity had become firmly fixed and hopeless. The wanderings of his once keen and gifted intellect necessarily wrought serious injustice and delayed the solution of many problems forced upon the ecclesiastical authorities by the phenomenal growth of the great city.

"Today the archdiocese presents no traces of those unhappy times. New churches have been springing up in every portion of Archbishop Feehan's fold. Everywhere, as quickly as the resources at his command permit, the school is built beside the church; while the institutions of charity, benevolence and reform which he has founded or strengthened are not surpassed by those of any other archdiocese in the country, no matter how much greater its advantages over Chicago, which had to repair the ravages of the great fire as well as to meet the unprecedented demands of its annual increase of population. The work of directing so vast a government, including concerns so varied, interests so diverse, conditions so conflicting, requires a mind profound in its tranquility, unselfish and self-sacrificing, a business capacity of the highest magnitude, a repose and poise of spirit of a quality the world knows little about, and a patient persistence whose results are at once monuments to the glory of God and proofs of the wisdom that sent Archbishop Feehan from Nashville to the greater labors and momentous responsibilities of the Archdiocese of Chicago.

"A prelate of the greatest simplicity of character, Archbishop Feehan is one of the strongest men in the Catholic Church of America. He never transacts his

business in the newspapers; he never engages in rash controversy; his government has never required the use of harsh or extreme measures toward either clergy or laity. Every good work secures his co-operation. He carries on the discipline of the Church for the suppression of evil so firmly and so suavely that the whilom practice, too much indulged in at one time, of debating diocesan affairs in the local press has entirely passed away. Every priest in his charge has discovered the strength, the kindness, the stanchness, the justice, and the loyalty of the Archbishop. They and their people know that he can be neither wheedled nor driven from the course his judgment elects on any question; and the evidences of his sound sense and his enlightened prudence are already so abundant that he is today trusted and beloved alike by clergy and people.

“He has never found it necessary to forget the poor land whence he sprang and which has given to the United States the flower of the hierarchy and priesthood. He has been a pastor to all nationalities and a lover of liberty for every race and every land. It is such men as he who make skepticism admire religion in an age of scoffing. It is characters like his, work such as he has so quietly accomplished, that gives pause to infidelity and compels the vaguely wandering Protestant mind to seek the sure basis of faith which alone furnishes the world with inspiration to self-sacrifice for the honor of God, the rescue of humanity, and the salvation of souls.”

In nine years, from January 1, 1881, to December 31, 1890, Archbishop Feehan on his regular visitations in the archdiocese traveled by railroads and wagon-roads wherever his services were needed, confirmed over 100,000 persons, ordained 175 priests and laid the cornerstone of 60 churches.

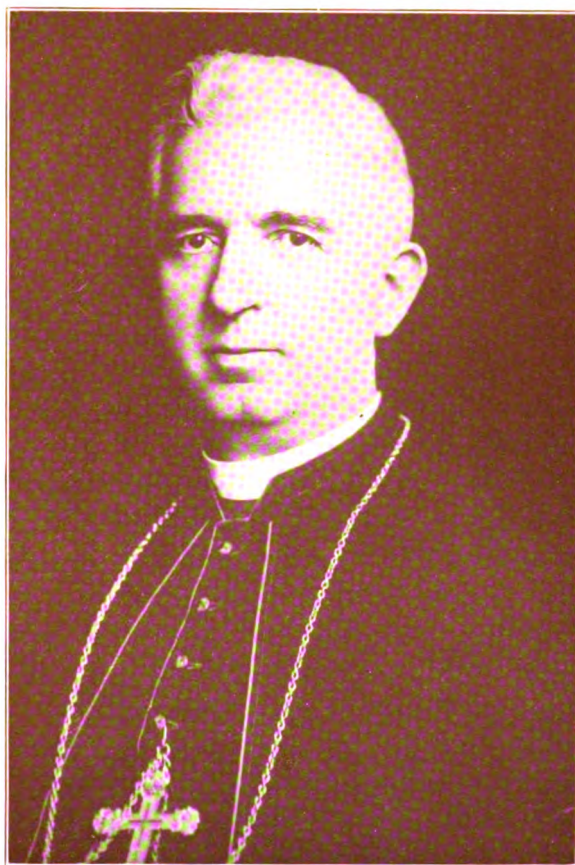
Mention should be made here of a visit to Chicago by His Eminence James Cardinal Gibbons, September 27, 1887. The Cardinal received a very enthusiastic welcome from Archbishop Feehan as well as from his clergy.

A month later the consecration took place of Bishop Maurice Burke, of St. Mary's, Joliet, Ill. The consecration of the new Bishop of Cheyenne occurred October 28th, in the cathedral of the Holy Name. Archbishop Feehan, assisted by Bishops McCloskey and Cosgrove, performed the ceremony. The other officers of the Mass were: Assistant priest, Vicar General P. J. Conway; Deacons of Honor, Revs. J. P. Roles, and D. J. Riordan; Deacon of the Mass, Rev. P. J. Agnew; Sub-deacon, Rev. Hugh McGuire; Masters of Ceremony, Revs. P. D. Gill and M. J. Fitzsimmons. The sermon was preached by Archbishop Ireland. Archbishop Lynch of Toronto was present in the sanctuary.

It was also in the year 1887 that the archbishop purchased property for a cemetery for the Catholic parishes of the South Side and dedicated it under the title of "Mount Olivet Cemetery."

Many were the complaints when the property for Mount Olivet as well as Mount Carmel cemeteries was purchased on account of the distance from the center of the city. Who would complain today? In an amused way Archbishop Feehan, when told of these complaints, said: "I think most of the people in Chicago must come from small towns: they are so afraid of getting away from the town-pump. Do not worry, Mount Carmel Cemetery will be surrounded by residences some day and whoever succeeds me will have to go still farther outside the city limits for cemetery purposes."

On one occasion Archbishop Quigley addressed one



THE RIGHT REV. M. F. BURKE, D. D.  
Consecrated in Chicago by Archbishop Feehan  
Oct. 28, 1887.



of the older priests of the archdiocese and said: "Tell me, if you can, what was the secret of Archbishop Feehan in a financial and real estate way? He seemed to meet quite adequately all the needs of the immigrants and to finance their buildings; he met the needs of the unfortunate; he held all revenue producing property; he left no large debts; his credit in the city was first class and I found a large sum in the treasury when I arrived. Tell me how did he do it? I never heard of any extraordinary appeal that he made."

The clergyman replied: "I knew the Archbishop for forty years in Nashville and in Chicago, and I have never heard him mention any financial difficulties. He could not make an appeal unless the case should be a very extraordinary one. He saved very carefully and never began a work until he had the greater part of the funds. At times some thought him slow and not progressive enough, but the bankers considered him always very safe and his judgment very sound. He often said: 'I would like to make such or such an improvement, but since I have not the money I will have to be patient and wait. I cannot do everything. Those who follow will have to finish what I have begun and add with the needs of the years. Up to the present there is no great wealth among our people. That will change with the coming years and mightier works can be undertaken. I am covering a period of great transitions and a period of new peoples. I must go slowly and be careful, lest I weaken the foundations.' Perhaps, Archbishop, I can best sum up the character of Archbishop Feehan in regard to the questions you ask by saying: economy, patience and foresight." To which Archbishop Quigley replied: "Well, I marvel at what he did and the manner in which he did it. The better I

know Chicago and its problems, the higher is my appreciation of my predecessor."

We now come to another important event of the year 1887, the first Synod of the Archdiocese of Chicago, the chief purpose of which was the promulgation of the decrees of the Third Plenary Council of Baltimore. The Synod had been announced to the clergy by the following circular:

### PATRITIUS AUGUSTINUS

Dei et Apostolicae Sedis Gratia Archiepiscopus  
Chicagiensis,

Delecto Nostro Clero, tum Seculari, tum Regulari,  
Salutem in Domino:

Die decima tertia Decembris, in Ecclesia Nostra Metropolitana Sanctissimi Nominis, hora decima, habebitur Synodus Diocesana, ad quam, per hasce litteras, vocantur omnes Sacerdotes, qui in hac diocesi curam habent animarum, atque alii quicumque qui de jure vel consuetudine Synodo interesse tenentur. Et hoc, in quantum opus est, in virtute sanctae obedientiae jubemus.

Convenient Sacerdotes clericali habitu, superpelliceo ac bireto induti.

Si alicui interesse impossibile sit, Nobis prius absentiae causam explicabit.

Cum consultores sex Diocesani sint eligendi, juxta Concilium Plenarium Baltimorese, tres a Nobis, et tres post propositionem Cleri, singuli Sacerdotes ad Nos vel ad Cancellarium Nostrum, ante Synodum, per litteras, tria nomina idonea pro unoquoque Consultore a Clero proponendo mittent.

Interim Sacerdotes dicent in Missa orationem de Spi-

rito Sancto, et enixis precibus Deum exoremus ut opus Synodi nostrae benedicat ita ut pro Ejus majori gloria sit et pro bono divinae nostrae religionis.

PATRITIUS AUGUSTINUS,  
Archiepiscopus.

Datum Chicagiae, in die festo  
Sancti Clementis, M. P., 1887.

On December 13, 1887, the Synod was held in the Cathedral of the Holy Name and was attended by all the priests of the archdiocese. It was opened with a Pontifical High Mass celebrated by Archbishop Feehan, assisted by Revs. Thos. Burke and Fred. Kalvelage, as deacons of honor; Revs. A. L. Bergeron as deacon and J. M. Cartan as sub-deacon of the Mass; Rev. M. J. Fitzsimmons as master of ceremonies. After the Mass the Synod convened for deliberation.

The following were the officers of the Synod at which His Grace the Archbishop presided: Very Rev. Vicar General Conway, promotor; Rev. M. J. Fitzsimmons, secretary; Revs. E. J. Dunne and T. F. Cashman, procurators; Rev. P. J. Agnew, master of ceremonies; Very Rev. T. J. Butler and Rev. P. J. Butler, cantors; Revs. T. F. Galligan and W. de la Porte, lectors.

After the secretary had read the names of the officers of the Synod the 224 priests present came before the archbishop, two by two, and kneeling took the prescribed oath. The archbishop then spoke of the necessity of examining anew the legislation of his predecessors in view of the great progress of our holy religion and of the great solicitude of Pope Leo XIII for the welfare of the Church in the United States. His Grace then referred to the meeting of the archbishops in Rome.



The promulgation of the decrees of the Third Council of Baltimore was now commenced and was concluded at the afternoon session, after which the names of the diocesan officials was read.

The following reverend gentlemen were appointed as diocesan consultors: Very Rev. P. J. Conway, V. G., of the Cathedral; Rev. Thomas Burke, of St. Columbkil's; Rev. Fred. Kalvelage, of St. Francis'; Rev. J. Molitor, of St. Wenceslaus'; Rev. T. F. Mangan, of St. Mary's, Joliet; and Rev. J. Mackin, of the Immaculate Conception Church, Elgin.

The following pastors were appointed permanent rectors:

The pastor of St. Columbkil's Church, Chicago, Rev. Thomas Burke.

The pastor of St. Patrick's Church, Chicago, Rev. T. F. Galligan.

The pastor of St. Bridget's Church, Chicago, Rev. D. M. J. Dowling.

The pastor of St. Anthony of Padua's Church, Chicago, Rev. P. Fisher.

The pastor of St. James' Church, Chicago, Rev. Hugh McGuire.

The pastor of St. James' Church, Rockford, Rev. J. J. Flaherty.

The pastor of Immaculate Conception Church, Elgin, Rev. J. Mackin.

The pastor of St. Joseph's Church, Freeport, Rev. C. Kalvelage.

The pastor of Immaculate Conception, Waukegan, Rev. E. W. Gavin.

The pastor of St. Mary's Church, Evanston, Rev. M. Donahoe.

An important board, whose duty it would be to exam-

ine candidates for ordination, was also appointed, consisting of the Very Rev. T. J. Butler, S. T. D., and the Revs. E. W. Gavin, C. Venn, T. P. Hodnett, M. J. Dorney, William de la Porte, T. F. Cashman and Hugh McGuire.

The following were appointed Rural Deans: the Very Rev. P. Beaudoin, C. S. V., of Bourbonnais, for the counties of Kankakee, Grundy, Kendall, Lee and De Kalb. The Very Rev. M. Donahoe, of Evanston, for the counties of Cook, outside the city, Lake and McHenry. The Very Rev. T. F. Mangan, of Joliet, for the counties of Will, Dupage, Kane and Boone. The Very Rev. E. J. Murphy, of Rockford, for the counties of Winnebago, Ogle, Stephenson, Jo Daviess, Carroll and Whiteside.

The Rev. E. J. Dunne, of All Saints' Church, was appointed Procurator Fiscalis, and the Rev. P. J. Butler, of the Church of the Immaculate Conception, Defender Matrimonii.

Boards of school examiners for the different divisions of the city and of the country districts were selected as follows:

In the city:

North Side—Revs. P. J. Butler, T. J. Abbott, C. M., P. O'Brien.

South Side—Revs. T. J. Butler, D. D., E. J. Dunne, H. McGuire, J. M. Cartan.

West Side—Revs. T. P. Hodnett, T. F. Galligan, F. S. Henneberry.

For the German schools—Revs. P. Fisher, A. J. Thiele, M. W. Barth.

For the Polish and Bohemian schools—Revs. V. Barzynski, C. R., F. Bobal, J. Radziejewski.

**Outside of the city:**

For the counties of Cook, Dupage, Will, Kane and Boone, the Revs. J. J. McGovern, D. D., of Lockport; J. E. Hogan, of Lemont, and Very Rev. T. F. Mangan, of Joliet.

For the counties of Winnebago, Ogle, Stephenson, Jo Daviess, Carroll, Whiteside and Lake, the Revs. J. J. Flaherty, of Rockford; J. Mackin, of Elgin; E. W. Gavin, of Waukegan.

For the German schools of the counties of Cook, Dupage, Lake, Will, Kankakee, Grundy, Kendall, Kane, McHenry, DeKalb and Boone, the Revs. W. Nietstraeter, of Wilmette; J. Wiederhold, of Winfield, and A. Wenker, of Naperville.

For the Western part of DeKalb and Boone counties, the Revs. C. Schnücker, of Aurora; C. Kalvelage, of Freeport, and P. Halbmaier, of Menominee.

For the French school in and outside of the city, the Revs. P. Beaudoin, C. S. V., P. Paradis and A. L. Bergeron.

At the conclusion of the Synod the Archbishop praised the zeal and fervor of his clergy and begged of them to faithfully observe the decrees of the Synod. After the singing of the "Te Deum" the priests dispersed to their different parishes.

About six months later, July 1, 1888, Archbishop Feehan closed the eyes in death of his beloved and faithful Vicar General. Father Conway; and on September 25, 1889, the Rev. Joseph P. Roles, pastor of St. Mary's Church, was called to his eternal account after many years of successful labors in the diocese of Chicago.

## CHAPTER XIII

### FEEHANVILLE

GENERAL CONDITIONS IN CHICAGO—INFLUENCE OF THE PRIESTHOOD—PLANS ARE FORMED FOR AN INDUSTRIAL TRAINING SCHOOL—LAYING OF THE CORNER-STONE—STATE ASSISTANCE—THE CHARTER—SOLEMN DEDICATION—ACCOUNT OF THE CELEBRATION—VARIOUS SPEECHES—BUILDINGS DESTROYED BY FIRE—SCHEDULE OF ASSESSMENT OF PARISHES FOR REBUILDING.

IN the year 1881 the City of Chicago was infested with a number of boys, young, homeless, penniless, and bent upon every form of vice. The streets, police stations and jails were overrun with those unfortunates, for whom, when convicted, there was no place except the State Penal Institutions where the association with older and hardened criminals precluded the probability of any measure contemplating reformation. Archbishop Feehan, keenly alive to the gravity of the situation and the danger to society which the hopeless ruin and corruption of thousands of unfortunate children entailed, was quick to conceive the idea of a reformatory where the evil effects of early pernicious influences might be counteracted by a healthful education in the useful avocations of life and a religious training.

Whenever the child develops into the headstrong boy, the vicious youth, the weary man of strife, ah! then indeed do we perceive the holy mission of the devoted priest. The stern voice of a father will often fail to check the reckless folly of a son, but the gentle counsel of a priest will fall like refreshing dews upon the dying flower. One man may draw another into the pleasant

ways of vice, but rarely will he be able to lead him up the rugged steps of virtue. How often, however, will not the soft and pure accents of a devoted priest arrest his downward course, like a voice from beyond the stygian mist?

And thus also the storm-battered wayfarer through this world of strife and sin; the embittered slave of fortune; he who has seen all the glorious visions of his youth forever fly before him like mocking phantoms; he whose hopes have turned to scorpions that feed upon his heart and sting the proffered hand of sympathy; he who turns away from his fellowmen with distrust and scorn and casts upon his God the reproach of his misfortunes; he who has fled from the altar because he can no longer lift his eyes to gaze upon the lamp of the sanctuary, whilst its flame lights up the hideous chambers of his conscience and affrights him with the full knowledge of his guilt. Where is the path by which this man shall enter into the golden court of hope? Who shall hold him by the hand? Who shall thaw the ice around his heart? What human sympathy shall cast a ray of light into his dark soul? In the omniscience and mercy of God all this was foreseen when years ago a holy man, then a mere youth, in the full flush of strength and joy burned his loving sacrifice on the altar of God and plighted his troth to the Spouse of Christ.

In the early '60s the first orphan asylum and reformatory for the Catholic Diocese of Chicago had been incorporated. It was located in the southwestern part of the city. This part of Chicago was, at that time, a rich, undulating prairie ground, and the boys, then as now, enjoyed the sweet milk and the golden tinted butter for their morning meal. The institution pursued the even

tenor of its way until the winter of 1871, when it was obliged to do heroic work in caring for hundreds of children left destitute and homeless by the great fire. The Christian Brothers were then in charge of the asylum, and many were the sacrifices they patiently and silently underwent for the benefit of the boys. However, the time had come when the asylum proved inadequate for its purpose and thus it was that in the spring of 1882, Archbishop Feehan formulated his plans and entered vigorously into the promotion of this great charity.

A large tract of over four hundred acres of land was bought close by Des Plaines, Illinois. The country roads were not then as well cared for as today and the automobile was not in evidence. Some complained that it was a mistake to go so far from the city and said that the purchase was a waste of money. When these criticisms came to his notice his only comment was—"I am not planning or buying for the day. A quarter of a century from now these same critics will bless me and perhaps use this purchase to prove that I was a wise man. Few laymen are fitted to judge of the future needs of the great diocese of Chicago."

Meanwhile the Archbishop presented the enterprise to the Catholic public with such earnestness and force of conviction that in the following October the cornerstone of the first building at Feehanville was laid. The immense gathering present on that occasion fully testified to the interest that Catholics ever take in establishing a charitable institution, and to the care which they evince in providing for destitute children. Some twenty organizations, conspicuous among them the Ancient Order of Hibernians, with bands of music were present. His Grace, the Most Rev. Archbishop, assisted by many of the reverend clergy, presided at the laying of the cor-

ner-stone, and eloquent addresses were made by him, by Hon. Carter Harrison, then Mayor of Chicago, by distinguished judges of the courts, and other gifted orators.

In the spring of 1888, when the plaster of the new building was hardly dry, the Court of Cook County began to forward boys to St. Mary's Training School, and soon the quiet dells and groves of Feehanville re-echoed with the noisy shouts and merry laughter of groups of hitherto homeless boys, now happy and contented and far removed from their former haunts of suffering and vice.

Up to this time the soil of Feehanville had remained barren; it was covered with rank prairie weeds and wholly devoid of drainage. All this was now to be changed and the barren soil made to teem with the best fruits of the earth. But how? Before the plow could be turned in the furrow, the plow had to be bought; so, too, the horses to pull it; and stables made to house them. The assistance of Providence, however, was not wanting, and the prayers of the orphans were soon to be answered.

During the summer of this year (1888), the Legislature being then in session, and the attention of the Honorable Senators and Representatives having been called to the great need of encouraging training schools for the mental and industrial education of homeless or wayward children, the members graciously adopted a measure entitled: "An act to provide for and aid Training Schools for Boys." The amount of good accomplished by this Act no one will ever be able to calculate. Many a bright, intelligent boy has been rescued by it from a life of degradation, and placed in a position where he could help himself and his aged parents de-

pending on him for support. The charter of incorporation is as follows:

STATE OF ILLINOIS, }  
COOK COUNTY. } ss.

We, the undersigned, P. A. Feehan, Bernard Curtis, David F. Bremner, Chas. A. Mair, Patrick H. Rice, William A. Amberg, W. J. Quan, John R. Walsh, W. P. Rend, Bernard Callaghan, John J. McGrath, Michael Cudahy, John Cudahy, Thomas Lynch, John Curran, J. B. Sullivan, Thomas Brenan, P. J. Healy, P. F. Gillespie, Peter Conlan, Michael Keeley, William McCoy, Z. P. Brosseau, Jas. H. Burke, Andrew Mullen, Thomas Connelly, H. Coughlin, Daniel Scully, Frank W. Young, and Bernard Fackleday, citizens of the United States, propose to form a Corporation under an act of the General Assembly of the State of Illinois, titled "An Act Concerning Corporations," approved April 18, 1872, and all acts amendatory thereof; and especially under "An Act to provide for and aid Training Schools for Boys," approved June 18, 1883, and that for the purpose of such organization we hereby state as follows, to-wit:

1. The name of such corporation is the "St. Mary's Training School."

2. The object for which it is formed is to care and provide for, maintain, educate and teach or cause to be taught some useful employment, all boys lawfully committed to or placed in its charge by parents, guardians, friends, relatives, or by any court, or in pursuance of any law or legal proceeding or in any other proper manner, who, on account of indigence, or waywardness, may be in want of proper training.

3. The management of the aforesaid Corporation shall be vested in a board of thirty managers who are to be elected annually.

4. The following persons are hereby selected as the managers to control and manage said Corporation for the first year of its corporate existence, viz: P. A. Feehan, Bernard Curtis, David F. Bremner, Charles A. Mair, Patrick H. Rice, William A. Amberg, W. J. Quan, John R. Walsh, W. P. Rend, Bernard Callaghan, John J. McGrath, Michael Cudahy, John Cudahy, Thomas Lynch, J. J. Curran, J. B. Sullivan, Thomas Brenan, P. J. Healy, P. F. Gillespie, Peter Conlan, Michael Keeley, William McCoy, Zenophile P. Brosseau, James H. Burke, Andrew Mullen, Thomas Connelly, H. Coughlin, Daniel Scully, F. W. Young, and Bernard Fackleday.



5. The location is in the County of Cook, State of Illinois.

(Signed)

P. A. FEEHAN,  
THOMAS LYNCH,  
BERNARD CALLAGHAN,  
JAMES H. BURKE,  
FRANK W. YOUNG,  
PATRICK F. GILLESPIE,  
J. B. SULLIVAN,  
BERNARD FACKLEDAY,  
PETER CONLAN,  
THOMAS BRENNEN,  
H. COUGHLIN,  
MICHAEL KEELEY,  
ANDREW MULLEN,  
THOMAS CONNELLY,  
P. J. HEALY,

JOHN J. CURRAN,  
BERNARD CURTIS,  
JOHN R. WALSH,  
PATRICK H. RICE,  
DANIEL SCULLY,  
DAVID F. BREMNER,  
WILLIAM MCCOY,  
Z. P. BROUSSEAU,  
CHAS. A. MAIR,  
JOHN J. MCGRATH,  
W. J. QUAN,  
WM. A. AMBERG,  
W. P. REND,  
MICHAEL CUDAHY,  
JOHN CUDAHY.

STATE OF ILLINOIS. }  
DEPARTMENT OF STATE. } ss.

Henry D. Dement, Secretary of State.

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

WHEREAS, papers, duly signed and acknowledged, having been filed in the office of the Secretary of State, on the fourteenth day of August, A. D. 1883, for the organization of the

St. Mary's Training School,

under and in accordance with the provision of "An Act Concerning Corporations," approved April 18, 1872, and in force July 1, 1872, a copy of which certificate is hereto attached:

Now, THEREFORE, I, Henry D. Dement, Secretary of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said

St. Mary's Training School

is a legally organized Corporation under the laws of this State.

IN TESTIMONY WHEREOF, I hereto set my hand and cause to be affixed the great Seal of the State.

(SEAL.) Done at the City of Springfield, this fourteenth day of August, in the year of Our Lord one thousand eight hundred and eighty three, and of the Independence of the United States, the one hundred and eight.

HENRY D. DEMENT,  
Secretary of State.

STATE OF ILLINOIS, }  
EXECUTIVE DEPARTMENT. } ss.

Under the provisions of an act entitled "An Act to provide for and aid Training Schools for Boys," approved June 18, 1883, I hereby consent to the organization of the "St. Mary's Training School of Cook County" by the persons named as corporators in the application for the organization of said corporation.

JOHN M. HAMILTON,  
Governor.

The account of the solemn dedication of St. Mary's Training School as given in one of the leading Chicago papers follows:

"Yesterday was a red-letter day in the history of the little suburban town of Des Plaines, eighteen miles from Chicago, on the Chicago and North Western Railway, the occasion being the Dedication of St. Mary's Training School for Boys, two miles northwest from that place. The board of managers of the institution had issued something near one thousand invitations to prominent persons to be present at the ceremonies of the day, and Brother Teliou, director of the school, advertised the fact that accommodations would be prepared for seven thousand people. Special trains left the Chicago and Northwestern depot for Desplaines station at 9:30 and 11 A. M., eight coaches accompanying each train, all of which were well filled with passengers. Long before the time appointed for the departure of the first train the depot was besieged with persons who were anxious to purchase tickets for the excursion. While the passengers were filing into the coaches the brass bands of the married men's sodality and the cadet company of the Holy Family parish played several lively Irish and American national airs.

"Upon the arrival of the trains at the Desplaines station, the streets and vacant lots about the depot were

found to be blocked with vehicles, every one being placarded with a sign which read: 'Fare to Feehanville only 10 cents.' These accommodations were rapidly filled with passengers of all ages and both sexes, and a lively scramble was made for seats in such of them as had anything like a covering, as the sun was beating down with a vengeance at the time.

"On arriving at the entrance of the school grounds, the wagons passed under an arch over the main entrance, which bore the inscription in illuminated letters: 'Welcome to Feehanville.' There were in the party hundreds who had not enjoyed the fresh country air and a romp through green meadows and shady groves for years, and when at the invitation of Brother Teliou they 'made themselves at home,' and crossed over the Desplaines River, which runs through the 460 acre farm, to the picnic grove, which embraces some twenty-five acres, they settled themselves down for a day of genuine enjoyment!

"The yard in front of the brothers' house and the grove were fitted up with refreshment stands, where lemonade, ice cream, cake, and sandwiches were dispensed at current prices, the revenue which was derived from such sales being applied to the payment of the expenses of the celebration. Before 1 P. M. the grounds were filled with visitors from Chicago, Elgin, Desplaines, Maywood, and other suburbs, and it was estimated that at least thirty-five hundred people were present at the celebration. The two brass bands were constantly rendering choice musical selections; young men and women romped merrily through the grove; the refreshment stands were liberally patronized, and the whole affair bore the aspect of a grand picnic party, which in reality it was. About the most delighted person in the

entire party was Judge Anthony, who could not restrain his sentiments of admiration at the beautiful site selected by the board of managers of the institution for the erection of the school buildings and to a reporter for 'The Times' the judge said: 'I am both surprised and delighted to see that this institution is so wonderfully favored by its natural surroundings for the high and noble purposes to which it is devoted. I say that the youngsters who are picked up from the slums and reeking alleys of Chicago cannot be but supremely happy when sent by the court from their surroundings of vice and misery to such a beautiful home as this,—for a home it certainly will be under the mild and parental government of the good men in charge,—and if the youngsters have any noble and manly sentiments in them, such surroundings as these cannot fail to exert a powerful influence toward developing them, when the boys are made to understand that they are sent here, not as a punishment, but as a means of advancing their own interests. I don't believe I have ever seen a spot more favored by nature for such an institution as this very one.' "

At 1 P. M. Brother Teliou invited the specially favored guests, including the clergy, several ladies, representatives of the Cook County judiciary, members of the legislature, and Chicago press reporters, to repair to the dining-room, where an elegant repast awaited them.

At 1:30 His Grace, Archbishop Feehan, accompanied by the Very Rev. Vicar General Conway and the Very Rev. Chancellor Gill, arrived from the city in a carriage, and the oratorical portion of the program was taken up, State Senator Rice being chosen as master of ceremonies.

The speeches were delivered from the piazza of the brothers' house, in front of which at least fifteen hundred people had assembled. Senator Rice addressed the assemblage, briefly expressing his gratification at beholding the praiseworthy and charitable enterprise, which was so recently inaugurated, approaching a full and perfect realization of the ideas of the benevolent gentlemen who first started it. He also took pleasure in announcing that he had favored with his vote and influence in the senate every move whereby the institution might be benefited and fostered by the State.

Seth F. Crews followed with a brief address, during the course of which he stated that it was with feelings of the greatest pleasure that he responded to the invitation to be present on the occasion of the dedication of what was destined to be one of the greatest and noblest of the charitable institutions in the State of Illinois. He felt it an honor that he was a member of the legislature that passed the bill providing for a partial support of the institution out of the State funds, and he felt certain that all good citizens of the State shared in his hearty good-will towards the future success of such a grand institution.

Judge Anthony next addressed the assemblage. After paying a compliment to the board of managers of the school for their wonderful progress in the good work they had undertaken, and after alluding to the self-sacrificing lives of the Christian Brothers in charge of the institution, he said that he esteemed it an honor to be present and take part in the proceedings of the dedication of such a monument of philanthropy and Christian charity. He regretted that it was the misfortune of civilization to engender a barbarism that threatened the liberties of the people by the seeming,

almost total, indifference on the part of many who were blessed with much of this world's goods as to the future of the outcast and abandoned children that throng the streets and byways of our great cities. Such an institution as the one that was soon to be dedicated, however, would tend to counteract this barbarism, and would in the near future exert a most blessed influence upon society in general. During his long experience as a judge it had been a vexed question with him, hitherto, as to how he would dispose of the hundreds of juvenile criminals, or lads that were drifting into a criminal life, that were brought before him, as he had to send them either to the house of correction or the reformatory, which course not unfrequently resulted in confirming them in their criminal habits and practices; but the new training school would open a new field, which would afford poor abandoned street arabs a place of asylum and education.

Judge Hawes spoke briefly on the superiority of such an institution as St. Mary's Training School over the ordinary reformatories, and said he deemed it his duty, and the duty of every good citizen to encourage such a project as that of the training school in question.

Ex-Governor Beveridge delivered an address on the good work accomplished by the self-sacrificing members of religious orders in the United States from the days of the saintly Father Marquette to the present time. He was confident that the training school was in proper hands, and that its success in the attainment of its high object was a foregone conclusion.

Judge Moran made a few pointed remarks on the great good to the community the new training school was bound to accomplish. He had spoken on the subject several times before, and he could but repeat what

he had said in former speeches; therefore begged to be excused from speaking further. Mr. F. Elmendorf, of the Citizens' League, and H. Thomas, the colored legislator from the third district, also made brief speeches complimentary to the enterprise. Vicar General Conway was then introduced and spoke as follows:

"Your Grace, Ladies and Gentlemen: This immense outpouring of people shows a wide sympathy for the homeless one, for whom this institution is dedicated. The donations which have poured in to the managers of St. Mary's Training School evince a public spirit and even-handed justice. Further assurance of the liberality of your fellow citizens is presented today when all join in the supplication of His Grace, that He who came to evangelize the poor, to raise up the downcast, to receive back the wayward, and to defend and to provide for the orphan, would in a special manner bless this home. There is, ladies and gentlemen, a law of physical and moral, intellectual and social, inequality which man cannot change, but he may modify. Many begin life with a moderate share of the goods of fortune, but within their humble home there is happiness, and bright hopes are cherished. Dutiful care and anxiety, weary and unremitting toil, slowly undermine a delicate physique, rendering the impaired forces unequal to the daily strain. Industrious and honest parents would cheerfully lay down life's burden at death's summons were it not that their innocent, helpless child must depend on charity. For this reason they naturally close their eyes in sorrow to awake in joy, to see the glories and to feel the enchantment of heaven, which puts grief to flight and sheds over the soul a cloudless and an everlasting serenity. But all is gloomy and dark for the orphan whose heart is yet pure but his mind undeveloped

and his hand feeble and unskilled. The training school opens its doors to him, wherein he will be equipped for this busy, active world.

“There are other boys deprived not of natural protectors, but whose condition is as perilous as the orphan. They have yielded to giddy folly, they are led away by novelty, and they are on the way of idleness. They meet companions spending an indolent, aimless life. The allurements to evil, to which they are inclined, are many. They have already entered on a riotous course and dishonest practices. Their own welfare, the order and the safety of society, render it imperative that they may be trained to industry to become useful and honest citizens. This is the aim of St. Mary’s Training School.

“Many placed in like positions are not equally successful. They are endowed alike with correct and sound judgment. Few, if any, can master all the endless branches of science and literature, but he who has a clear knowledge of his business, profession or calling may be therein called learned.

“There are physical studies—the study of things adapted to the development of the hand, for which by far the larger portion is fitted, and on which the people depend. In whatever avocation man is fittingly employed he is therein most beneficial to self and useful to society. A good mechanic and the skilled horticulturist cannot in their sphere be called ignorant. The training school, embracing a liberal education, trades, farm and garden cultivation, will afford each one, according to his capacity, an opportunity to fit himself for the positions for which nature and nature’s God intended him.

“There is a third feature which is indispensable. The boy must not only be educated and trained to indus-



trious habits and receive a practical education, but he ought also to receive moral education which may enable him to detect licentious practices that are opposed to peace and happiness. He must be induced to cherish high moral principles which will check the impetuosity of passion and control vice and crime. He must cultivate virtuous habits which will contribute to present pleasures and joys which the world may weaken, but will not deface. It is a noble act of generosity to build up a home which will modify the condition of the poor, the ignorant, and the vicious. This institution ought to arrest the attention of the philanthropist and enlist the meritorious works of the charitable to the end that innocence be preserved, the indolent become industrious, the vicious become virtuous, the God-like faculties of the mind be enlightened, and the will-power be constant in right doing. St. Mary's Training School in its aim is far reaching. It not only meets the needs of our times by providing a home for the destitute and wayward boy, without distinction of creed, race, or color, but it looks to the enlightenment, the honesty, and morality of future generations."

The Rev. Thomas Hodnett and the Most Rev. Archbishop concluded the speeches with brief remarks on the benefits society would reap from the new institution. A chorus of forty of the inmates of the school then took the platform and sang a hymn in honor of the Archbishop, entitled "Hail to Our Good Pastor."

Besides the speakers named, the following gentlemen were present: Colonel Sheridan, Chief of Police Doyle, Colonel P. M. Clowry, U. S. Commissioner Hoyne, W. J. Quan, P. H. Rice, Michael Cudahy, John W. Enright, P. J. Healy, W. A. Amberg, Thomas Brennan, George W. Smith, James H. Burke, William J. On-

ahan, James Barnett, W. J. Hynes, Michael Keeley, Patrick Gosslin, Bernard Curtis, Alex. Sullivan, Bernard Callahan, John Cudahy, F. W. Young, Chas. A. Mair, Daniel Scully, P. J. Gillespie, J. B. Lynch, D. F. Bremner, Col. W. P. Rend, J. P. South, and T. J. Lynch.

Year by year additions were made to the school and before long it possessed a cluster of buildings presenting at a distance the appearance of a neat little village. However, in 1899, a damaging fire destroyed the institution. The fire had been so complete that nothing escaped and the 300 boys were scattered for the time being everywhere. The Archbishop immediately took steps to gather the boys and place them in the Providence Orphan Asylum in Glenwood, the County Reform School, and some he sent to their homes. At once a meeting was called of all the pastors of the archdiocese to devise ways and means for the rebuilding of St. Mary's Training School.

This meeting was held November 14, 1899, at the Cathedral, and it was resolved that the parishes of the archdiocese contribute \$100,000, payable in two years, in semi-annual installments, toward the fund for the rebuilding of the institution. The chairman was empowered to appoint a representative committee to assess each parish on the same basis as the diocesan taxes were levied. We herewith submit the report of this committee, which was sent to all the pastors on January 3, 1900.

	Jan. 1, 1900	July 1, 1900	Jan. 1, 1901	July 1, 1901
Cathedral .....	\$630	\$630	\$630	\$630.
St. Adalbert's (Polish)....	210	210	210	210
St. Agatha's .....	300	300	300	300
St. Agnes' .....	100	100	100	100
St. Ailbe's .....	60	60	60	60

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	Jan. 1, 1900	July 1, 1900	Jan. 1, 1901	July 1, 1901
All Saints'.....	360	360	360	360
St. Aloysius' (German)...	180	180	180	180
St. Alphonsus' (German)..	360	360	360	360
St. Andrew's .....	110	110	110	110
St. Anne's .....	360	360	360	360
Annunciation .....	150	150	150	150
St. Anthony's (German)..	270	270	270	270
Assumption (Italian).....	135	135	135	135
St. Augustine's (German)..	210	210	210	210
St. Bernard's .....	215	215	215	215
Blessed Sacrament.....	205	205	205	205
St. Boniface's (German)..	170	170	170	170
St. Brendan's .....	85	85	85	85
St. Bridget's .....	360	360	360	360
St. Casimir (Polish).....	100	100	100	100
St. Catherine of Genoa...	45	45	45	45
St. Catherine of Sienna...	120	120	120	120
St. Cecelia's .....	300	300	300	300
St. Charles' .....	450	450	450	450
St. Clara's (German).....	55	55	55	55
St. Columbkil's .....	450	450	450	450
St. Columba (Polish).....	15	15	15	15
SS. Cyril and Methodius' (Bohemian) .....	55	55	55	55
St. Dionysius' (German, Hawthorne) .....	45	45	45	45
St. Elizabeth's .....	465	465	465	465
St. Francis of Assisi (Ger- man) .....	165	165	165	165
St. Francis Xavier (Ger- man, Avondale).....	50	50	50	50
St. Francis de Sales (Ger- man, Colehour) .....	45	45	45	45
St. Francis Xavier (La Grange) .....	45	45	45	45
St. Gabriel's .....	600	600	600	600
St. Gall's .....	15	15	15	15
St. George's (German)....	120	120	120	120
St. George's (Lithuanian)..	120	120	120	120
St. Hedwig's (Polish).....	210	210	210	210
St. Henry's (German, High Ridge) .....	90	90	90	90
St. Hyacinth's (Polish)...	40	40	40	40
Holy Angels' .....	630	630	630	630
Holy Cross.....	200	200	200	200

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	Jan. 1, 1900	July 1, 1900	Jan. 1, 1901	July 1, 1901
Holy Family .....	600	600	600	600
Holy Rosary .....	160	160	160	160
Holy Trinity (German)...	150	150	150	150
Holy Trinity (Polish)....	240	240	240	240
Holy Ghost .....	30	30	30	30
Immaculate Conception ..	420	420	420	420
Immaculate Conception (German) .....	120	120	120	120
Immaculate Conception (Polish) .....	125	125	125	125
St. James' .....	630	630	630	630
St. Jarlath's .....	420	420	420	420
St. Jerome's .....	30	30	30	30
St. John's .....	255	255	255	255
St. John the Baptist (French) .....	45	45	45	45
St. John Cantius' (Polish)	325	325	325	325
St. John Nepomucene's (Bohemian) .....	70	70	70	70
St. Josaphat's (Polish)...	155	155	155	155
St. Joseph's (German)...	210	210	210	210
St. Joseph's (Polish)....	120	120	120	120
St. Joseph's (French)....	50	50	50	50
St. Kevin's (Cummings)..	45	45	45	45
St. Lawrence O'Toole's...	140	140	140	140
St. Leo's .....	45	45	45	45
St. Louis' (French, Pull- man) .....	45	45	45	45
St. Ludmilla (Bohemian).	60	60	60	60
St. Luke's .....	60	60	60	60
St. Malachy's .....	195	195	195	195
St. Mark's .....	45	45	45	45
St. Mary's .....	165	165	165	165
St. Mary's of Czestochowa (Polish) .....	45	45	45	45
St. Mary's of the Angels (Polish) .....	45	45	45	45
St. Mary's of Perpetual Help (Polish).....	150	150	150	150
St. Mary's of Perpetual Help (German).....	15	15	15	15
St. Margaret's .....	60	60	60	60
St. Martin's (German)....	120	120	120	120
St. Matthew's .....	60	60	60	60
St. Mathias' (German)....	60	60	60	60

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	Jan. 1, 1900	July 1, 1900	Jan. 1, 1901	July 1, 1901
St. Mel's .....	240	240	240	240
St. Michael's (German)...	480	480	480	480
St. Michael's (Polish)....	120	120	120	120
St. Mauritius' (German)..	45	45	45	45
Nativity .....	540	540	540	540
St. Nicholas' (German)...	50	50	50	50
Notre Dame (French).....	310	310	310	310
Our Lady of the Angels'.	15	15	15	15
Our Lady of Good Counsel (Bohemian) .....	15	15	15	15
Our Lady of Lourdes (Ravenswood) .....	150	150	150	150
Our Lady of Lourdes (Bohemian) .....	30	30	30	30
Our Lady of Mount Carmel	335	335	335	335
Our Lady of Sorrows.....	450	450	450	450
St. Patrick's .....	240	240	240	240
St. Patrick's (So. Chicago)	150	150	150	150
St. Paul's (German).....	210	210	210	210
SS. Peter & Paul (German, South Chicago).....	60	60	60	60
SS. Peter & Paul (Polish).	15	15	15	15
St. Peter's (German)....	90	90	90	90
Presentation .....	30	30	30	30
St. Philomena's (German)	45	45	45	45
St. Pius' .....	225	225	225	225
St. Procopius' (Bohemian)	150	150	150	150
St. Rose of Lima's.....	180	180	180	180
Sacred Heart .....	225	225	225	225
Sacred Heart (German)...	45	45	45	45
St. Stanislaus' (Polish)...	660	660	660	660
St. Stephen's .....	75	75	75	75
St. Sylvester's .....	150	150	150	150
St. Teresa's (German)....	125	125	125	125
St. Thomas' .....	130	130	130	130
St. Viateur's .....	30	30	30	30
St. Vincent's .....	450	450	450	450
Visitation .....	450	450	450	450
St. Vitus (Bohemian).....	45	45	45	45
St. Wenceslaus' (Bohe- mian) .....	55	55	55	55

## Churches outside the city:

Amboy, St. Patrick's.....	45	45	45	45
Apple River, St. Joseph's.	35	35	35	35

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	Jan. 1, 1900	July 1, 1900	Jan. 1, 1901	July 1, 1901
Aurora, Annunciation ...	45	45	45	45
St. Joseph's.....	15	15	15	15
Holy Angels'.....	20	20	20	20
St. Mary's.....	90	90	90	90
St. Nicholas' ....	165	165	165	165
Sacred Heart....	30	30	30	30
Batavia, Holy Cross.....	25	25	25	25
Belvidere, St. James'.....	105	105	105	105
Blue Island, St. Benedict's	50	50	50	50
Bourbonnais Grove, Mater-				
nity .....	60	60	60	60
Braidwood, Immaculate				
Conception .....	15	15	15	15
Buffalo Grove, Immaculate				
Conception .....	45	45	45	45
Chicago Heights .....	15	15	15	15
Coal City, Assumption....	15	15	15	15
De Kalb, St. Mary's.....	75	75	75	75
Desplaines, St. Mary's....	15	15	15	15
Dixon, St. Patrick's.....	90	90	90	90
Downer's Grove, St. Mary's	15	15	15	15
East Dubuque, St. Mary's.	15	15	15	15
Elgin, Immaculate Concep-				
tion .....	85	85	85	85
Elgin, St. Joseph's.....	15	15	15	15
Elizabeth, Our Lady of				
Sorrows .....	25	25	25	25
Elmhurst, Immaculate				
Conception .....	25	25	25	25
Evanston, St. Mary's.....	195	195	195	195
St. Nicholas'...	90	90	90	90
Fremont Center, St. James'	30	30	30	30
Freeport, St. Mary's .....	90	90	90	90
St. Joseph's ...	90	90	90	90
Fulton, Immaculate Con-				
ception .....	30	30	30	30
Galena, St. Mary's.....	50	50	50	50
St. Michael's ....	45	45	45	45
Goodrich .....	15	15	15	15
Hampshire, St. Charles'..	45	45	45	45
Harmon .....	15	15	15	15
Hartland, St. Patrick's....	30	30	30	30
Harvard, St. Joseph's.....	75	75	75	75
Highland Park, Immacu-				
late Conception.....	20	20	20	20

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	Jan. 1, 1900	July 1, 1900	Jan. 1, 1901	July 1, 1901
Huntley Grove, St. Mary's.	15	15	15	15
Irwin Station, St. James'..	15	15	15	15
Johnsburg, St. John the Baptist .....	75	75	75	75
Joliet, St. John the Baptist	150	150	150	150
St. Joseph's (Slavonian) .....	60	60	60	60
St. Mary's .....	165	165	165	165
St. Patrick's .....	110	110	110	110
Sacred Heart .....	80	80	80	80
Holy Cross (Polish)	50	50	50	50
Kankakee, Immaculate Conception .	45	45	45	45
St. Patrick's...	35	35	35	35
St. Rose's ....	90	90	90	90
Kinsman, Sacred Heart...	45	45	45	45
Lake Forest, St. Mary's...	55	55	55	55
Lakeside, Sacred Heart...	30	30	30	30
Lemont, St. Alphonsus ...	45	45	45	45
SS. Cyril & Methodius' .....	60	60	60	60
St. Patrick's ....	40	40	40	40
Lena, St. Joseph's.....	30	30	30	30
Libertyville .....	15	15	15	15
Lockport, St. Denis'.....	45	45	45	45
St. Joseph's ...	15	15	15	15
Lyons, St. Mary's.....	30	30	30	30
Manteno, St. Joseph's.....	35	35	35	35
Maple Park, St. Mary's....	45	45	45	45
Maytown, St. Patrick's....	15	15	15	15
McHenry, St. Patrick's....	50	50	50	50
St. Joseph's (German) ...	30	30	30	30
Menominee, Nativity .....	45	45	45	45
Minooka, St. Mary's.....	30	30	30	30
Momence, St. Patrick's....	25	25	25	25
Morris, Immaculate Conception .....	55	55	55	55
Naperville, SS. Peter & Paul's .....	45	45	45	45
Niles Center, St. Peter's..	45	45	45	45
Oregon, St. Mary's.....	60	60	60	60
Pecatonica, St. Mary's.....	30	30	30	30
Richton, St. James'.....	15	15	15	15
Rochelle, St. Patrick's....	45	45	45	45

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	Jan. 1, 1900	July 1, 1900	Jan. 1, 1901	July 1, 1901
Rockford, St. James'.....	90	90	90	90
St. Mary's .....	165	165	165	165
Rosecrans, St. Patrick's....	15	15	15	15
Sag Bridge, St. James'....	15	15	15	15
Savanna, St. John's.....	30	30	30	30
Shannon, St. Wendelin's..	15	15	15	15
Somonauk, St. John the Baptist's .....	45	45	45	45
Sterling, St. Patrick's.....	65	65	65	65
Stockton, Holy Cross.....	15	15	15	15
Sublette, St. Mary's.....	35	35	35	35
St. Anne, St. Anne's.....	35	35	35	35
St. Charles, St. Patrick's..	30	30	30	30
St. George, St. George's...	30	30	30	30
Sobieski, St. Andrew's (Polish) .....	60	60	60	60
Sycamore, St. Mary's.....	30	30	30	30
Tampico, St. Mary's.....	20	20	20	20
Waukegan, Immaculate Conception .....	75	75	75	75
St. Joseph's..	35	35	35	35
Wheaton, St. Michael's... 50	50	50	50	50
Wilmette, St. Joseph's.... 105	105	105	105	105
Wilmington, St. Rose's... 50	50	50	50	50
Winfield, St. John the Bap- tist's .....	35	35	35	35
Woodstock, St. Mary's.... 45	45	45	45	45
West Brooklyn.....	15	15	15	15
West Chicago.....	30	30	30	30

From the time of the inception of the school until the year 1892, over 2,000 boys had been benefited by it, and the majority of them provided with good situations, returned to relatives, or placed in respectable homes on neighboring farms. There were present in the school, January 1, 1892, 325 boys; received during the year, 356, making a total of 681 boys; of the 356 boys received, 270 were protégés of Cook County. The total amount received from the county for the education and maintenance of these boys was \$12,500.

Some years before his death Archbishop Feehan built



a summer home on the land near the institution and spent several summers there. He once said: "Since this is Feehanville, a Feehan may most appropriately spend his summers here. Besides, it makes me young again to watch the boys at play and at work."

Magnificent buildings were erected on this land by Archbishop Quigley and continued by Archbishop Mundelein, so that today it would be difficult to find a more ideal home for children.

## CHAPTER XIV

### HIS SILVER JUBILEE

A SPECTACLE OF MAGNIFICENCE—THE CELEBRATION IN THE CATHEDRAL—THE SERMON BY BISHOP HOGAN—THE DINNER—ADDRESS BY VICAR GENERAL DOWLING—THE PROGRAMME—THE CELEBRATION AT NIGHT—THE MARCHING.

IN the month of October, 1890, the great City of Chicago witnessed in a spectacle of unparalleled magnificence, the ripe and golden fruit of the great Archbishop's work during the first decade of his administration of the archdiocese. No grander evidence of the sublime reverence and love which swelled in the hearts and souls of a Catholic people for their illustrious Metropolitan has been manifested upon any like occasion within the whole range of American ecclesiastical history. This memorable event was the celebration of the Archbishop's Silver Jubilee, or the twenty-fifth anniversary of his elevation to the episcopacy.

It has now passed into the world's history as a most portentous sign of the times, demonstrating the wonderful growth of Catholicism in the archdiocese in the past, and foreshadowing almost limitless possibilities for the future under the wise and just régime of masterful men, possessed of great faith and piety.

It would be a reasonable inference that a prelate who always betrayed so marked an aversion to ostentatious display, who sought retirement and dreaded the lime-light of public observation, would inspire but little warmth of affection in the hearts of his people, but such was not the case with Archbishop Feehan. No prelate

in the world was more deeply beloved by his spiritual children. Several days were set apart for the celebration of the Archbishop's Silver Jubilee and upon one evening the largest and most imposing torch-light procession which was ever seen in the United States marched through the streets of Chicago in his honor; the procession numbered over sixty thousand men and paraded the streets with the order and discipline of a body of trained soldiers upon military parade. Thousands of citizens of every shade of religious and political opinion, and irrespective of social distinctions, participated in the celebration.

At half-past ten o'clock, Wednesday, October 29, 1890, the opening services of the jubilee began in the cathedral. The mellow light of a perfect Indian summer morning had diffused its brightness over the great, youthful city, presaging the approach of an ecclesiastical pageant of unequaled grandeur. Before the sun had long risen beyond the eastern shores of Lake Michigan, the streets of the North Side, leading to the cathedral, were filled with throngs of people hastening to the church from all parts of the city. The clergy assembled in the halls of the cathedral parish school building, while the spacious cathedral residence was designated the place for the reception of the Most Rev. and Right Rev. Prelates.

Shortly before the hour named, the procession of nearly four hundred priests, headed by the cross-bearer and a large number of acolytes filed out of the school-house on Cass Street, turning west on Superior, then north on State to the main entrance of the cathedral; after them came the Brothers, teachers of the boys' schools, followed by the reverend clergy, superiors of seminaries and colleges, the vicar-generals, and lastly

by the prelates who came forth from the parochial residence, each being accompanied by a chaplain.

His Grace, surrounded by the ministers of the Mass clad in rich vestments and preceded by the Rev. M. Mackin carrying the Archiepiscopal Cross, came last. The procession of priests moved up the center aisle, and as it advanced, opened out, permitting the dignitaries to pass through the ranks into the sanctuary and take their places at the right and left of the high altar. The clergy were placed around the side of the altars and in the front pews; representatives of the different religious communities in the city occupied pews to the rear of the clergy.

The noble and commanding figure of His Grace in his official robes, his singularly mild and benignant countenance, the solemn procession of priests and bishops, the rich notes of the grand organ enveloping the hearts of the entranced listeners with their varying modulations, created a scene grand, impressive, unequaled before within the walls of the Holy Name Cathedral. In the streets around the cathedral there was a dense mass of human beings, doorways, windows and every other prominent point from which a view could be obtained being filled with curious and interested spectators. So great was the crowd that only with extreme difficulty could the police effect a passage for the procession, and it required no little exertion to keep people from breaking in on the line of march, though with uncovered heads and reverent looks all viewed the great churchmen as they silently passed along.

In the celebration of the Pontifical High Mass, the Archbishop was assisted by the following priests: Very Rev. D. M. J. Dowling, V. G., assistant priest; deacons of honor: Rev. Th. Burke and Fred. Kalvelage; deacon

of the Mass: Rev. M. J. Fitzsimmons; sub-deacon: Rev. F. N. Perry; masters of ceremonies: Rev. P. J. Muldoon, Rev. N. J. Mooney and Bro. Harrington. The celebrant seated on the elevated throne on the right facing the congregation, under a magnificent canopy of purple cloth fringed with gold embroideries, surrounded by the ministers of the Mass, each in rich vestments, crowned with a magnificently jeweled mitre, holding in his gloved hand the archiepiscopal crozier, a gift for the occasion, the pallium gracefully lapped over the chasuble, prelates arrayed in purple mantelette, rochet and cassock, white surpliced priests, and the various garb of the religious orders offered a grand spectacle to the assembled faithful.

After the first Gospel the Right Rev. John J. Hogan, D. D., of Kansas City, ascended the pulpit and delivered a masterly sermon. He paid, through it all, a most touching and graceful tribute of respect to the venerable Prelate, reviewing his life and his work, and in conclusion said:

“Ten years ago I spoke to you from this sacred place, when your illustrious Prelate received upon his shoulders the blessed pallium, brought from the tomb of St. Peter, bespeaking in him the virtues you have every day since witnessed—humility, meekness, charity, apostolic zeal. I told you then that God was about to bless you, and that the blessing He was about to give you was one of the greatest you could receive—the blessing of having a good pastor, a pastor according to God’s own heart. ‘I will give you pastors according to My own heart,’ saith the Lord, ‘and they shall feed you with knowledge and doctrine.’ I told you, faithful Catholics of Chicago, who have done so much for religion, who

have clung to your faith in the dark hours of adversity, the weakness of the early beginning of our holy Church here, that in reward of your fidelity, God had a great and special blessing in store for you. And has not the promise been fulfilled? Do you not see, and rejoice in the fulfillment of that promise today? And seeing all this, and in the ecstasy of rejoicement for it, is it any wonder that you throng the streets of this great city, that you crowd the aisles of this beautiful cathedral, that you bid the joy bells ring out their peals and the organ and choir unite in chorus, and that you kneel before the altar at the solemn Pontifical Mass thanking God for the blessings you enjoy, and wishing and praying for your beloved, devoted, illustrious Archbishop that God may grant him yet many years to live, for the prosperity of the Church, and for the happiness and joy of the devoted clergy and people confided to his care?"

Following the ceremonies at the cathedral a magnificent banquet was given in the stately banquet hall of the Auditorium Hotel in honor of the Archbishop and his distinguished guests, the visiting bishops and clergy. The hall was exquisitely decorated with massive banks of flowers, and over a superb floral design of a miter were woven in red carnations the words: "Ad multos annos." It was a spectacle never to fade from one's memory; a picture of fairyland; a veritable terrestrial paradise; a gorgeous bower of roses, each flower drunk with its own incense, whilst myriad slender beams shone from constellations of minute electric stars, blending with the soft rays of countless wax candles, and the ravishing notes of music swept over the enchanting scene in great waves of mellow light and entrancing sounds.

At the close of the banquet many addresses by the

distinguished orators present were delivered, one of which is here reproduced.<sup>1</sup>

The address of the clergy of the Archdiocese of Chicago to His Grace, the Most Rev. Patrick A. Feehan, delivered by the Very Rev. D. M. J. Dowling, Vicar-General of the Archdiocese:

"Your Grace: A quarter of a century has passed since the miter you wear and have honored was placed upon your head. Your 333 priests and 500,000 faithful people offer you greetings, the kindest, on this silver jubilee of your elevation to the episcopacy. The ten years you have ruled our glorious young Church merit the priestly tribute of reverence and loyalty we offer you today and the magnificent lay demonstration of affection and veneration which the streets of your metropolitan city will present to you tonight. Your apostolic career for fifteen years in Tennessee was a most gratifying contribution to the religious zeal, the heartfelt solicitude, the encouraging sympathy, the gladdening consolation and happy salvation of fallen and suffering humanity. Those who were struggling out of the miseries that desolating war spread over the land, the unfortunate ones that grinding poverty held in remorseless grasp, the orphans that resistless and death-dealing pestilence made your inheritance, and the children whose lives have since shed luster on the religious and educational training of their youth, rejoice with you on this grand day and pray for God's choicest blessings on you, their kind protector, fond father, devoted master and faithful shepherd.

<sup>1</sup> A complete history of the Jubilee celebration is contained in a book entitled: "Souvenir of the Most Rev. P. A. Feehan's Silver Jubilee in the Episcopacy." This book, beginning with the advent of Pere Marquette is an interesting history of the growth of Catholicism in what is now the Archdiocese of Chicago.



**THE VERY REV. D. M. J. DOWLING**  
Vicar General of Archbishop Feehan  
(1888-1900)  
Died in June, 1900





**"Fifteen years of unalloyed devotion to duty that required sublimest charity, the most faultless administrative ability, and most zealous, unfaltering devotion to the Holy Church at Nashville merited the well-bestowed recognition, when at the death of saintly Bishop Foley, loved and lamented by priests and people, the Holy See, at the request of the Archbishop and Bishops of the Province of St. Louis, appointed Your Grace, Archbishop of the new Metropolitan See of Chicago. This was just ten years ago and never in the growth of any city has such progress been crowded into so short a space. Even the magical creation of the mythical cities of fiction and fable has been more than rivaled. The record of unappreciable result and apostolic achievement that are the history of this period of our Church is linked imperishably with Your Grace's name, for this has been the church building epoch of our history, and the faithful of twelve distinct nationalities worship at the holy altars of eighty churches, and they are one in faith and prayer and sacrifice. It is also the Catholic school building epoch of our history. We have comparatively the largest parochial school attendance of any diocese in our land, and the recognition of the city school authorities ranks our primary and grammar schools with theirs and guarantees their efficiency to the skeptical as well as to the confiding.**

**"It has been the epoch of unsurpassed development in the growth of institutions that were required to meet the spiritual and corporal and moral needs of our ever increasing multitudes of people. This epoch is teeming with the numbers of churches, schools, convents, academies, orphan asylums, industrial schools, hospitals and homes for the aged and the Magdalen, that give our diocese a pre-eminence and importance that the proudest**

of the world's cities can scarcely boast. (Applause.) Yet this wonderful consummation is not the history of the development of ages, or even of one generation, but of Your Grace's wise, gentle, firm and progressive administration for short ten years. Is not this glory enough, the making of the grand history of God's Church? (Applause.)

"Yet there is another phase of Your Grace's career that calls for profoundest recognition from your devoted clergy today. It is the exquisite harmony between metropolitan dignity, apostolic simplicity, gentleness of manner and kindness of heart that is peculiarly your own, and while we express our felicitations and congratulations on this bright Silver Jubilee of your consecration to the episcopacy in proud enthusiasm over Your Grace's most glorious administration, we owe it to every recollection of Your Grace's kindness and thoughtfulness, that are the equal portion of every priest in your diocese, to proclaim our loyal admiration, true devotion and honest reverence for Your Grace's personal character, 'ad multos annos.'" (Applause.)

His Grace was visibly moved during the delivery of the address. At its close he arose amid the plaudits of the clergy and feelingly responded as follows:

"I do not know where I could find words to express adequately my sincere thanks not only for your address, but also for all that you have done to make this day everything that it is.

"In your review of twenty-five years you say many generous and friendly things; you refer kindly to the fair Southern land, where I spent so many years, and for this I am grateful, for Nashville, and the diocese of Nashville, and its faithful, kindly, generous-hearted people are very dear to me, and it is one of the greatest

gratifications of our festival that Nashville comes to us today represented by its most worthy Bishop and its priests.

“What you say of the Church in the Archdiocese of Chicago is indeed true; she has kept pace with even the wonderful growth and material prosperity of this great city. But this progress of religion is due under God to the zeal and ability and self-sacrificing labor of the clergy, both secular and regular.

“On an occasion like this I cannot forget those who have so largely aided the clergy in their labors for religion—I mean the members of those great religious communities, who, during all those years, have labored zealously, efficiently and successfully in the sacred cause of education and charity. No words could add to their merit, and no reward but the Supreme One they toil for could compensate them.

“Very much has been done, and yet we are only pioneers, planting the seed, and if the promise of the seed-time is such, how magnificent will be the golden harvest, which I hope many of you will live to see.

“In promoting religion and education, you advance also the highest interests of Chicago and of all the people.

“We have read of an ancient city that was guarded by one hundred gates. We will give to our city one hundred gates and more; not of brass, like those of the ancient one, but of most pure gold. Those gates will be the temples of our faith, guarded by faithful priests, and a loyal, generous people.

“You tell me what of all things else is most grateful to me, of your affectionate loyalty, of your honest, earnest sympathy. This to me is the greatest joy of the Jubilee—the best and brightest crown of twenty-five years.

"This day, with all that it signifies, will be for me, while I live, one of happy memory. It will lighten many a labor, dissipate many a care. It will be a sun to brighten all the days of the coming years.

"I see around me among the clergy some who have already known and endured the heat and burden of the day. The majority of the faces I behold are youthful; for all there is a grand work to do in the future.

"I earnestly hope and pray that many, very many, may live to celebrate not only their silver, but also many, their golden jubilees."

The Archbishop now assumed the duty of toastmaster and he proposed the first toast, "Our Holy Father, Vicegerent of Christ, Spiritual Ruler of Christendom," saying: "I propose long life to Our Holy Father, the Pope, and the restoration of its temporalities to the great Church of Rome."

To this toast the Rev. Dr. McGovern responded. The programme was then carried out as follows:

"The Visiting Bishops" . . . . . Archbishop Ryan and Elder  
 "The Clergy of the Archdiocese of Chicago" . . . . .  
 . . . . . Rev. E. J. Dunne  
 "The Visiting Clergy" . . . . . Rev. D. S. Phelan, of St. Louis  
 Song Quartet . . . . .  
 . . . . . Fathers Dore, Kelley, Callaghan and Mahoney  
 "Our Church and Our Country"—A Good Catholic, a  
 Good Citizen . . . . . Bishop Spalding, of Peoria  
 "The Catholic Church in Chicago"—She has kept pace  
 with the unrivaled growth of our magnificent city . .  
 . . . . . Rev. D. J. McCaffrey

His Grace then congratulated all on the happy termination of this part of the Silver Jubilee celebration, and said that as the city clergy had to make arrangements for the night procession of their congregations, they would now adjourn.

The great City of Chicago presented an unwonted

appearance on the night of the twenty-ninth of October, 1890. The Church ceremonial in the morning had been viewed or assisted at by a few thousand people; now the whole city of Chicago was made spectator of the grandest popular pageant that was ever witnessed in this country.

Down from the North Side came the members and societies of the great parishes of the Holy Name, St. Michael and St. Joseph, followed by those of the surrounding congregations; from the West Side came legions of Poles and Bohemians, from the parishes of St. Stanislaus and St. Procopius; the parishes of the Holy Family and the Sacred Heart, St. Columbkil, St. Malachy, St. Charles Borromeo and St. Patrick, sent thousands to increase the ranks, so that the bridges leading to the South Side were like rivers of flame as the marching cohorts crossed them, carrying their torches and banners.

The large parishes of St. James, the Nativity, St. Gabriel, St. Bridget, All Saints, St. Cecilia, St. Anne and St. Peter sent great contingents, swelled in numbers from the other parishes on the South Side, while the suburban trains brought into the city thousands of people from the outlying districts, all anxious to see or take part in the Silver Jubilee parade. At 9 o'clock, when the cannon boom resounded the signal to march, sixty thousand people started in the most orderly procession that ever took place in Chicago. The Archbishop, his guests and the clergy, occupied the main balcony of the Auditorium, an excellent vantage-point on Michigan Boulevard from which to review the procession. At 9:30 the point of review was reached and for three hours a great living stream poured along the great thoroughfare, while cheers upon cheers arose in loud

acclaim, and greetings of love and loyalty were shouted upwards to His Grace, in many languages, as his devoted children marched by.

At intervals the procession was bewildering in its variety and magnitude. Amid the booming of cannon, the rattling of drums, the martial music of one hundred bands, there was a steady flow of uniformed soldiery, societies wearing gorgeous regalias of green and gold, or purple and gold. Young ladies attired with exquisite taste in fantastic national costumes, each carrying silken flags of the stars and stripes, and singing hymns of praise. Cadets in blue, red and gold, and young men's societies with beautiful emblems and transparencies; numberless carriages, decked out with flower wreaths and flags; old men, young men, women, boys and girls, carrying torches; rockets bursting forth into showers of stars, Roman candles darting out countless brilliantly colored balls, filling the atmosphere with radiance, all concurring to create a scene that reached fairly beyond the ordinary power of description.

On a large stand opposite the Auditorium, in Lake Park, a framework had been erected, and on it was traced in charming design a large cross between a miter and a crozier, and under them were the words, "Most Reverend P. A. Feehan."

The gorgeous spectacle of October 29th made a lasting impression on the minds of all who witnessed it, and became a very important event in the history of the Catholic Church in Chicago.

## CHAPTER XV

### THE CHILDREN'S CELEBRATION

FIVE THOUSAND CHILDREN PRESENT—THE PROGRAMME—TWO ADDRESSES FROM THE ORPHANS—ADDRESS BY THE BOYS FROM FEEHANVILLE—SPEECH BY ARCHBISHOP FEEHAN—POEM BY JOHN T. MC NELLIS.

THE celebration of the Silver Jubilee on Thursday morning by the children attending the parochial schools of the archdiocese is another of the brightest occurrences in this memorable event of the Catholic history of Chicago. As the Auditorium could only accommodate a limited number, and as there were 45,000 children attending the parochial schools, it was determined to invite only representatives from each school to attend the exercises.

Accompanied by the teachers on Thursday morning, from far and near, thousands of children were seen wending their way to the great Auditorium; they came in orderly array, with flags and banners, the girls attired in white dresses, with blue, pink, red or green ribbons; the boys in dark suits, manly little fellows, and though there was a wintry touch in the air the children did not heed it. The chosen ones to the number of 5,000 filled the immense theater from pit to dome, every tier densely packed with bright young faces beaming with joy and happiness through masses of beautiful flowers, and a veritable maze of banners and flags. They had come from all quarters of the great city, from the mansions of the rich and the humble cottages of the poor, to sanctify their young hearts and prepare for the solemn duties of life by this grand profession of love, fealty and devotion to their illustrious spiritual father upon the occasion of his Silver Jubilee.



When His Grace, surrounded by the distinguished members of the Hierarchy, who had remained to witness this grand assemblage of Chicago Catholic school children, and escorted by the clergy of the archdiocese, came upon the platform, a magnificent scene presented itself to his view; it was picturesque, striking and significant, outreaching the sublimest inspiration of poet's song or painter's graphic pencil. He saw children of every nationality, white children, colored children, deaf mutes, orphans and boys from his Training School; he saw a vast, terraced flower garden of young humanity, flowers of every kind and hue, such as gladdened the heart of Him Who said: "Suffer little children to come unto Me."

The programme was appropriate, expressive, and in every sense admirably conducted. A feature full of pathos and which touched the heart of every one present was the address of the deaf mutes to their beloved father and benefactor. These poor, afflicted children, wrapped in the silence of the tomb, poured forth in a language of signs all the expression of that love, devotion and gratitude which the sublime character and personality of this heroic protector of little children had inspired in their tender hearts. Before their address was completed the venerable prelate was visibly affected by the unutterable sadness of the incident, and the eyes of thousands in the vast audience were moistened with tears.

#### PROGRAMME

Music.....	Grand Welcome March
Jubilee Hymn.....	Grand Chorus by all the Pupils
Introductory.....	Very Rev. D. M. Dowling, V. G.
Colored Pupils.....	Address and Song
Italian Pupils.....	Address and Song
French Canadian Pupils.....	Address and Song
Music.....	Grand Orchestra

German Pupils.....	Address and Song
German Orphans.....	Address and Song
Columbia.....	Grand Chorus
Bohemian Pupils.....	Address and Song
Polish Pupils.....	National Operetta
Polish Pupils.....	Address and Song
Music .....	Orchestra
Deaf Mute Pupils.....	Sing-song Address
English Speaking Pupils:	
Address.....	North Side Pupils
Address.....	West Side Pupils
Address.....	South Side Pupils
Address.....	Pupils Outside the City
"Star Spangled Banner".....	Grand Chorus
St. Joseph's Orphans.....	Address and Song
Feehanville Training School Pupils...	Address and Song
Jubilee Benediction.....	Most Rev. P. A. Feehan, D. D.
Thanksgiving Hymn.....	Grand Chorus
Orchestra.	

Of all these addresses delivered to the Archbishop we will reproduce here only three, two from the orphans and one from the boys of St. Mary's Training School at Feehanville; for, whilst exercising throughout his entire life the most paternal solicitude for all the children, the orphans and the neglected and misled youths had been at all times his special care. Their recognition and acknowledgment of his fatherly love and Christian piety can best be seen and felt in the sentiments expressed in their own language.

#### GERMAN CATHOLIC ORPHANS, HIGH RIDGE, ILL.

"Most Rev. Archbishop:

"We, the German Catholic orphans of this diocese, would also offer our weak endeavors to swell the great stream of congratulations brought to Your Grace to-day. We rejoice so much the more because it is the spiritual head of our diocese who celebrates today a festival both rare and sublime.

"Twenty-five years ago—what a long time!—God made you a Bishop. Today the Catholics of this diocese rejoice on the anniversary of their spiritual head, the joy and pride of the faithful and the father of the orphans.

"We have lost our natural protectors by death. The loss of our parents causes a loneliness, sad and supreme, which only orphans can know and feel, but kind hearts and willing hands have performed a great work of love to provide for our childhood, guide our youth and brighten our lives.

"Therefore, with a feeling of satisfaction do we assert on this day of Catholic rejoicing, that, owing to the benevolent and educational institutions which, under your care and protection, have sprung up and flourish, the sadness of our lot is not only mitigated, but turned into grateful gladness at the thought that our good Archbishop watches over us with fatherly care and protection, and provides for our physical, mental and moral welfare.

"We will try to be grateful. May our actions afford you the consolation that the orphans whom you have fostered have lived to be good followers of Christ.

"Rest assured, Most Reverend Archbishop, that the orphans will continue to pray for your temporal and spiritual welfare.

"With all the earnestness of childlike devotion we will beseech God to grant already as a temporal reward long life to our wise, kind and benevolent Archbishop."

#### ST. JOSEPH'S ORPHANS

A dozen girls from the St. Joseph's Orphan Asylum addressed the Archbishop in chorus:

"Your Grace:—We, the Orphans of St. Joseph's

Providence Orphan Asylum, beg leave to bring to Your Grace on this glorious Silver Jubilee the humblest offering of all—*The Orphan's Gratitude*. Had we some fair bright vase of silver in which to enshrine our poor offering, and present it to Your Grace, it might seem the more acceptable. But the vase which holds our offering is the *Orphan's Heart*. Believe, beloved Prelate, as long as our lives shall last, your name and your goodness shall be deeply engraven thereon.

"Into our shadowed lives flashed the bright news that we, your orphan children, would be permitted to join our childish voices to the pæan of praises and joy that arise from the hearts of the multitude who own your gentle sway. And we bring to the silver sound of your joyous jubilate no sad minor wail of woe, no discordant sigh of sorrow to mar the perfect harmony of this Silver Jubilee. By your care and kindness, beloved Archbishop, we are rescued from a life of want and misery, we are surrounded by good and holy influences, we are trained to a life of usefulness by devoted, careful instructresses.

"Blessings on the head that has planned, on the heart that has prompted, on the hand that has wrought so much for the Orphan's Weal.

"May God's choicest blessings fall in silver radiance upon your hallowed feast, is the prayer of your grateful orphans."

#### ST. MARY'S TRAINING SCHOOL

"Most Rev. Archbishop:

"Whilst all your numerous friends and well wishers are burning with holy ardor in expressing their warmest congratulations on this glorious occasion, the twenty-fifth anniversary of your elevation to the exalted dignity

of the episcopate, it would ill become the inmates of St. Mary's Training School, your own Feehanville, to show any lack of fervor in so laudable a demonstration.

"Feehanville is one of the many monuments of your charitable zeal and heroic self-sacrificing devotedness to the welfare of humanity that will perpetuate your name unto future generations, crowned with the blessings of multitudes in every age. Gladly then do we come to offer our tribute of gratitude, love and veneration, and to join our voices to the general outbursts of rejoicing and felicitations. We, too, congratulate ourselves on having so grand an opportunity as that of your Silver Jubilee to express our admiration of the many noble qualities that endear our beloved Archbishop to all who have the happiness of knowing him, especially to those of his own archdiocese, in whose heart his name and memory are enshrined with ever-increasing devotedness.

"Chicago rejoices, as well she may, in such an acquisition as adds a new and crowning glory to her increasing greatness.

"And we, Most Reverend Archbishop, so highly favored, the objects of your munificence and kindness, rejoice with exceeding joy in seeing all these honors paid to whom honor is due and in witnessing this magnificent celebration of your Silver Jubilee. And it is our earnest wish and will be our fervent prayer that Heaven may lengthen your years until we have the happiness of celebrating your golden jubilee.

"Once more, beloved Archbishop, permit us to offer you our humble, but sincere and most affectionate congratulations."

Archbishop Feehan, at the conclusion of this address, advanced to the edge of the platform and spoke as follows:

**My Dear Children:**

"I have seen in my life vast and beautiful scenes, but the scene that is here today is the most beautiful I have ever witnessed; not merely because it presents to the eye a most charming picture, but it is beautiful because of all that it signifies. You bring a joy today to all that are here present.

"I cannot express the gratitude I feel at the events of yesterday and today. Many kind and generous things were said yesterday, but none more pleasant to me than what you have been saying for the last two or three hours. Everything you have said was so natural and becoming, and so evidently from your hearts, that the impression it has made upon me is one that will last as long as I live. To all of you it will be a memory that will last for years to come. You will remember it was not merely a pleasure to you, but that it was a day when you were young, a day on which you made a striking profession of the Catholic faith that is in your hearts. In all your songs and all your addresses there was that spirit; the spirit of the young, whose hearts, fresh and pure, are filled with the love, one may say with the loveliness, that comes only from God. It would be a very happy thing for the Archbishop if he could always live among such scenes; it would be a joy to me. How pleasant would be the bishop's life if the miter and the crozier were made of flowers, with no ugly thorns concealed within their colored petals.

"But my dear children, there is also an idea in your coming today, which is this: You have come here from the many schools and placed a crown, as it were, a crown upon the labors of the years. You also placed a crown upon the heads of your devoted teachers, to whom our thanks are due for the appearance you have made to-

day. In your schools you have been taught to love God, to love your homes, and to love our country. My children, love your homes; the homes of a land are the source of its greatness. No one who loves his country but must wish that homes like those from which you come today may continue to increase and shed their blessings upon our native land. Again I must tell you how grateful I am for all the kindly things you have said to me.

"Now, my dear children, let me close by a request to your teachers, which I know will find an echo in your hearts. Let me request them to grant you, in honor of this great gathering, a holiday on Wednesday next."

Numerous celebrations in honor of Archbishop Feehan took place in the educational institutions of the archdiocese. They were inaugurated by a brilliant School Fête given at St. Patrick's Academy, Oakley and Park Avenues. This entertainment was invested with marked social features by the fact that the Mother Superior presiding over the Mercy Nuns in charge of the academy, was a sister of the Archbishop.

It would be too long to give the details of all these various celebrations, and besides they may be read in the jubilee book to which reference has already been made; however, among the echoes of the Silver Jubilee from St. Ignatius College, we select a poem which is a beautiful tribute to the Christian charity and courage of the great Archbishop during the plagues which visited the South while he was Bishop of Nashville, Tenn. The poem is by John T. McNellis and well worth insertion in full.

#### PROEM

Joy! Joy, dear father, to thee,  
On the feast of thy jubilee,  
While myriad voices of praise  
Are winged with unwonted glee!

These greetings are more than gold,  
For they tell of love untold.

And, like to the winds of the South,  
Their ardor can ne'er grow cold.

The South! how its name doth fill  
Our fancy with scenes that thrill!

For we dream it an Eden of Joy,  
Untouched by the demons of ill.

Yet the South doth also recall  
A tale which we love best of all,  
How the breath of the yellow plague  
Did the courage of men enthrall;

And then rose a noble priest,  
Whose fame with his years has increased,  
A pastor who dared for his flock,  
And we sing of his deeds on his feast.

### THE TALE

In the Southland lies a clime  
Where more brilliant shines the sun,  
And, while here the wintry rime  
Garbs the trees, there blossoms run  
O'er the fields and 'mid the glades,  
Making sweet the darkened shades,  
With a hue that never fades.

In this land of sunny skies,  
Fertile fields, and mossy dales,  
Where the plumaged birds arise  
From the trees that deck the vales,  
When the evening bells resound,  
Grateful people gather round,  
Praising God for peace profound.

But, alas! this beauteous land  
Soon is stricken by disease;  
Those fair fields, so lately fanned  
By the health-bestowing breeze,  
Now are dimmed, as if the sun,  
Palled in clouds of deepest dun,  
Had forgot his course to run.



Who can speak the wild despair  
 Of the land so lately blest?  
 For the tainted, shuddering air  
 Told them of a fearful guest;  
 Yellow fever was its name,  
 Who amid their homesteads came,  
 Blight'ning them like blasting flame.

See how, 'neath the monster's touch,  
 Stalwart men are stricken down;  
 How the fever's baleful clutch  
 Holds in gyves the fated town;  
 Mothers leave their sons to die,  
 Brothers from their sisters fly,  
 Children heed no parents' cry.

Is there none with heart so brave,  
 As to dare the yellow foe?  
 Is there no bold hand to save  
 Dying men from deeper woe?  
 Yes, when all that's dear on earth  
 Has betrayed love's deepest dearth  
 Then we learn the pastor's worth!

'Mid the horrors of the dead,  
 And the groans of dying men,  
 Who, with soft and loving tread,  
 Showed himself a hero then?  
 Who, but he, upon whose brow,  
 Which the gifts of God endow,  
 Gleams the jeweled miter now.

He it was who met the foe  
 When the yellow plague was rife,  
 He it was whose whisper low  
 Cheered the lingering gleam of life;  
 He it was who blessed the head  
 Writhing on pain's bitter bed,  
 He it was who tombed the dead.

Wonder not, then, if we bring  
 Joyous gifts to speak our love,  
 Wonder not, then, if we sing  
 Of the star-like crown above;  
 For upon the Southern breeze,  
 Redolent of harmonies,  
 Swell such grateful prayers as these.

Honor, then, to him whose hand  
Hath been ever stretched to save,  
Honor him whose courage grand  
Ranks him with the priestly brave!  
Honor to our shepherd be,  
While we sing with sacred glee,  
On his Silver Jubilee.

## L'ENVOI

Thus, on thy silver feast,  
Amid the gleam of autumn's golden hours,  
When the choicest greetings fall on thee in showers,  
We come, O Mitered Priest!

Thy truest children we,  
Who fondly gather here in gladsome throng,  
To tell our love, with welcome word, and song,  
Upon thy Jubilee.

## CHAPTER XVI

### THE EVENING CELEBRATION

THE ARCHBISHOP IS SHOWN TO BE A FATHER TO ALL NATIONALITIES—THE ADDRESSES IN VARIOUS LANGUAGES—ADDRESS BY THE NEGRO CATHOLICS—SPEECH OF THE ARCHBISHOP—HIS GRATITUDE.

FIVE thousand Catholic citizens, representing every nationality in Chicago, crowded to overflowing the Auditorium in the evening of the same day, and listened to addresses of congratulation to the Archbishop, read in their native tongues.

With a rare gift of penetration into every phase of human life, which was one of the conspicuous attributes of the great Prelate, unlocking for him the most stubborn sociological problems, he realized the paramount necessity and salutary effect of gradually blending all the various elements of the Catholic population into one concordant whole. To consummate this end he was careful not to run counter suddenly, rashly and arbitrarily to national traditions, customs and environment, by the assignment to parishes of pastors who were not by birth and association so well qualified to guard, advise and nurture the flocks as those of the same race or nationality, who were familiar with their people's cast of minds, national customs and traditions. His policy was to give to each foreign congregation a pastor of their own nationality, who was doubly in sympathy with the people, both from natural and religious motives. For, well he realized that in time's great alembic, all elements of discord being eliminated during the process of amalgamation, the entire Catholic population would



THE VERY REV. JAMES MCGOVERN, D. D.  
Author of "The Souvenir of the Silver Jubilee of  
Archbishop Feehan"



be molded into one homogeneous body, with a common fealty to its religion and clergy, and with no jarring national prejudices to mar the harmony of religious organization and spiritual life.

Noteworthy among the many eloquent addresses of the Catholic laity to their spiritual head and leader was that of the Negro Catholics of the archdiocese. It was due to the wise providence and far-reaching judgment of Archbishop Feehan that the first negro priest was given to the Chicago mission.

The address of the Negro Catholics of Chicago, to His Grace, the Most Rev. P. A. Feehan, delivered by Mr. Lincoln Valle:

"Most Rev. Archbishop, Right Rev. Fathers, Mr. Chairman, Ladies and Gentlemen:

"I could not describe to you my feelings if I did not at once say that I feel specially honored by the invitation which brings me before you on this occasion, and, as I enter upon the duty which the acceptance of this invitation imposes, I realize my inability to meet your expectations by treating, with fulness of learning and power, the subject upon which I am to speak.

"Most Reverend Father, you have heard from different nationalities during the course of this, your Silver Jubilee, and while we, the Negro Catholics of Chicago, rejoice in your long ministerial life, we think it most fitting to present ourselves before you tonight with a few points for your consideration. We wish to thank you from the bottom of our hearts for the just and cordial treatment you have always accorded to us during your administration. Your love for us has been genuine, pure and holy. We will ever cherish your memory in our minds and hearts. We feel, also, very grateful to you for bringing into our midst the Rev. Augustus Tol-

ton, our worthy brother in race and creed, as through him the salvation of our people, in a great measure, greatly depends. We, the Negroes of the United States, owe to Father Tolton a debt of gratitude for the space that he has covered.

"We have in this great city at least twenty-seven thousand Negroes; out of that number but a few are Catholics. A large number are clearly outside of any church; they have souls, and could be brought into the Catholic Church if the proper steps were taken; all we ask is, that all our Catholic friends excite that one Catholic zeal and help us in reaching our own dear neglected people.

"We propose to unite more closely together a better social union among us, in order to improve the moral, mental and social condition of our people. The struggle is still and forever going on—the struggle against error.

"Never in the world's history was there a freer field to fight the battle of God than in this city, and never yet, take them all in all, were there more generous foes to contend against. But let it be borne well in mind, the battle is a severe one, all the more so, perhaps, because the field is so open and the Catholics are so free. Here in America there is nothing of the glory of martyrdom to sustain us in effort, that turns defeat into victory, and by one death wins a thousand lives.

"Ours is not the clash of arms and of battle, but a struggle of intellects. The Church must not only hold her own, but she must also win others.

"The Catholics of these United States have right at their own doors one of the greatest of social questions: Eight millions of negro people ask to be lifted up; Catholics have it in their power to show forth in the strongest manner the social power of their faith.

"Most Rev. Father, we pray only that the negroes of these United States will soon understand that if prejudice is to remain for a season on earth there is one place where it must be unknown and that is within the sacred circle of the Catholic Church. We hope they will soon learn that the solemn dogma of the Catholic Church is the equality of all men before God, and they should know the whole history of the Catholic Church has been a ceaseless protest against slavery. Even today the voice of Leo goes forth from the Vatican hoping and praying that the last blow to human slavery be dealt out by Christians amid the wilds of Africa.

"The question is often asked, is the negro susceptible of education? Yes, answer the statistics. In the Southern States, in 1865, among one thousand negroes, you could find one that knew the alphabet, whilst today, more than twenty per cent of all over ten years old can read and write. This proportion is so much the more to be remarked as there are many illiterate whites in those States.

"More might be said on this question, but suffice it to say that we, the Negro Catholics of Chicago, will show good examples of sobriety and charity to all men, for no sermon is as powerful as the unspoken sermon of good example preached by a model, Christian man.

"In conclusion, dear Archbishop, we turn to you, and address ourselves by wishing you to have a long life, and many years of uninterrupted happiness."

Mr. J. P. Beretta next read the address, in Italian, presented by the Italian citizens of Chicago. He was followed by Mr. P. C. Harbour, who spoke in the language of "la belle France." Mr. A. C. Hesing made his address in German, which was of more than usual significance. Then followed addresses in Bohemian,



Polish and Irish. Judge Moran's address came next and he was followed by the Catholic Library Association. The closing address was presented by the Catholic Order of Foresters.

At the close of this memorable and historic meeting, Archbishop Feehan arose, and coming to the front of the platform, delivered the following beautiful address, giving full expression to the gratitude of his heart for all the manifestations of love shown him during the Jubilee celebration:

"Would that I could invoke some spirit of eloquence that I might express the thoughts and feelings of this hour. This splendid assembly suggests a great lesson as well as an inspiration.

"You are come together from a high motive, and also from a kindly one. You come to give public expression to your Catholic faith, to declare your loyalty to its Supreme Pastor, the Vicar of Christ; and then, in the goodness of your heart, to express your affectionate devotion to him who represents in your midst the authority and teaching of the Church.

"In few, if in any, cities of the world could the scene that is witnessed here tonight be realized. You represent many races and many tongues. Very many of you were born here. Some have come from the continents and the isles of the ocean with memories and traditions of some of the oldest nations and civilizations, but you are all united by one great principle, that of a common faith.

"We have listened to the tongues of the newest and the oldest of the nations; first the language of our own great country, where human liberty, so long exiled from earth, has at length found a home, beneath whose flag men driven from other lands find generous shelter.

"You have heard it spoken by one of her distinguished sons, whose cradle was fanned by the breath of freedom, and who has given eloquent expression not only to his own, but also to the faith and loyalty of all of us.

"You have heard the tongue of the countrymen of Sobieski and Pulaski, the gallant though unfortunate Poles; and of Bohemia and Hungary, who have fought and endured many a great struggle for their faith and their country.

"You have heard the tongue of the descendants of Arminius, of that sturdy German people who, in our own day, have had the courage to unite and to defend successfully one of the highest principles—that of liberty of conscience—against one of the most powerful governments of modern Europe.

"You have heard the tongue of St. Louis, and of Bossuet, of that generous nation, France, to which was once applied, and to which may still be largely applied, the glorious words 'Gesta Dei per Francos.'

"We have listened to the sweet language of that matchless clime of the land of highest art and genius, fair Italy.

"And the son of the dark race came to express among his brothers his faith and loyalty. You received him kindly and generously. A happy omen of the future of his race.

"And as you began with the newest tongue, so you ended with the oldest, the ancient language of the Celt, that which expresses a civilization far older than any now existing, which had a form and a finish before Cadmus brought letters into Greece, before Romulus built the walls of ancient Rome, which was the tongue of an eminently loyal race, which for seven hundred years, notwithstanding the direst persecutions, has been faithful to God and to its country.

"But, though speaking many tongues and representing many races, there is one common language which you all speak; one great common country in which you all claim fellowship, for each one repeats the same 'Credo'—'I believe in the Holy Catholic Church.' But you speak tonight for the Catholic people in our midst, you come to express what each one of them would say.

"Fifty years ago Chicago had two hundred Catholics, and one little frame church; tonight you represent more than a half million of Catholics in the archdiocese alone.

"And how much greater will it be in the future that is approaching. That future will be when the tongues we hear tonight shall mingle into one, when the children of many races shall form one great people united by a bond stronger than death—that of their Catholic faith.

"As the mountain streams uniting form at length the broad, deep river, so those streams of population coming from many sources will make one great people: strong, free, intelligent, Catholic. And as humanity never before enjoyed conditions so favorable as in this great Republic, so we may believe that its highest, best type will be the people of this future, and we may well prophesy that the historic Church never had within its fold a nobler race than they will be. They will be always found among the best and most devoted of our citizens. And this not merely because their homes, their families, all their material interests are here, but also, and more especially because their religion will continue to teach them that loyalty to the commonwealth is an imperative and conscientious duty. They will be in the future as their brethren have been in the past. The fidelity of our co-religionists to the Republic for a hundred years is more than sufficient answer to whatever may be said to the contrary.

"I said you came from a kindly motive. Twenty-five years is frequently used to mark a term, an epoch, in the Church, in the State, in public and in private life.

"I have been twenty-five years a Bishop, and you wished to commemorate this fact. The years have brought their labors. Sometimes also their anxieties. But these are all forgotten in an hour like this.

"Yesterday I heard the words of earnest loyalty from the priests, words precious beyond price; today, I heard the voices that are sweetest of all, the voices of the children; and now your voices, stronger than the murmur of a mighty sea, come to tell your loyal and kindly feeling. Amongst any rewards of this life, this is one of the highest; and from my whole heart I thank you again and again."

The entire audience then arose, and with bowed heads received the Archbishop's blessing, and the magnificent evening celebration closed with the hymn, "Holy God, we praise Thy Name." Thus ended the public demonstration in honor of the Most Rev. P. A. Feehan's Silver Jubilee in the Episcopacy, on the 30th of October, 1890, and we may well close this chapter with the words of the editor of the "Catholic Review" from Brooklyn, who wrote: "No Catholic community in the peace and ardor of mediaeval piety ever offered to a beloved and venerated prelate more impressive evidence of their zeal for faith, or of their devotion to the principles of the Church . . . The Catholic people of the great inland metropolis have set to their brethren throughout the country an example of union, brotherhood, ability, taste and power, that ought to be everywhere studied and emulated. . . In the Silver Jubilee of Archbishop Feehan there was neither wealth nor poverty, neither pretension nor lowliness, neither class nor rivalry. All were Catholics; all were Americans."

## CHAPTER XVII

### THE PROGRESS OF THE CHURCH

INCREASE OF CATHOLIC POPULATION IN CHICAGO—INCREASE IN NUMBER OF CHURCHES, SCHOOLS AND CHARITABLE ORGANIZATIONS—THE “NEW WORLD” IS ESTABLISHED—LIST OF ORIGINAL PROMOTERS—THE CONSECRATION OF BISHOP DUNNE—MASTERFUL ADDRESS OF THE ARCHBISHOP ON CATHOLIC EDUCATION—HIS GENEROSITY—HIS KINDNESS TO THE NUNS—HIS UNTIRING EFFORTS IN BEHALF OF THE OUTCAST OF SOCIETY.

THE closing of the great Jubilee ceremonies marked the end of the most remarkable decade of Church administration, both in the spiritual advancement and material prosperity, which had ever crowned the efforts of an executive in the whole history of the *Propaganda* in America. The same triumphant march of Catholicism which signalized the first ten years of Archbishop Feehan's administration, continued under his masterful generalship until the day of his death.

The Catholic population in the last ten years of the Archbishop's life and labors increased at a rate that would astonish the most sanguine optimist upon the possibilities of human progress. Churches, schools, convents and institutions of charity continued to multiply and seemingly to evolve from the air just as the castles of an enchanted world spring from the earth at the magic touch of the Genii's wand. During the twenty-two years of Archbishop Feehan's administration, the growth of Catholicism in the Archdiocese of Chicago assumed phenomenal proportions; in Catholic population and number of churches the increase was threefold.

In 1880 there were but fifty churches in Chicago; there were only a few parochial schools with but small

attendance, and the number of academies and colleges was insignificant. During Archbishop Feehan's time were erected,

*Churches:* St. Adalbert's, St. Alphonsus', St. Augustine's, St. Bernard's, St. Cecilia's, St. Charles Borromeo's, St. Elizabeth's, St. George's, the Church of the Assumption, St. Gabriel's, Holy Angels', St. Jarlath's, St. John Cantius', St. Malachy's, St. Mary of Perpetual Help, St. Martin's, St. Monica's (colored), the Church of the Nativity, St. Pius', St. Thomas', St. Vincent's, St. Patrick's (Amboy), St. James' (Belvidere), St. Mary's (Freeport), St. Joseph's (Harvard), St. John the Baptist (Johnsburg), St. Patrick's (Kankakee), St. Patrick's (Lemont), St. Mary's (Oregon), St. Patrick's (Rochelle), St. Mary's (Rockford) and St. Rose's (Wilmington).

*Educational Institutions:* De La Salle Institute, St. Patrick's Academy, Loretto Academy (Joliet), St. Francis Academy (Joliet), Our Lady of Mount Carmel Academy, Loretto Convent (Englewood), Normal School (Irving Park), St. Agatha's Academy and the Josephinum.

*Eleemosynary Institutions:* St. Elizabeth's Hospital, large addition built to the Mercy Hospital, St. Joseph's Hospital rebuilt, Alexian Brothers' Hospital rebuilt, Ephpheta School, Houses of Providence on the North Side, South Side and West Side, Chicago Industrial School for Girls, St. Mary's Training School for Boys at Feehanville, the News Boys' Home, and the Boys' Orphan Asylum at Irving Park.

Since 1880 the growth of the city of Chicago in population, commercial importance and material wealth, stands alone in the world's annals as a marvel of human achievement; yet under the masterful direction of the wise Archbishop, the Catholic Church with all its great

volume of diversified interests, material changes, and complexities of organization has wrought proportionately still greater wonders in the field of Christian civilization and spiritual progress.

It was about this time that great stress was laid repeatedly by Pope Leo XIII on the value of an able Catholic Press. "A Catholic paper," His Holiness said, "is a perpetual mission." Again and again, in speaking to deputations of journalists, the Pope commended the support of a strong Catholic press to the general Catholic body and even laid down the lines upon which such a press ought to proceed in order to be serviceable to Catholic principle.

Feeling the need of a stronger organ than "The Home," which was the only Catholic paper for the English-speaking people of the archdiocese, Archbishop Feehan in July, 1892, called a meeting of all the pastors and proposed the establishing of a more vigorous weekly paper. It was decided to incorporate the "Catholic Press Company" with a capital of \$20,000. The Archbishop wishing to keep the control in his own hands subscribed for about \$11,000 of the stock, while the balance was subscribed for by the pastors in sums ranging from \$100 to \$500 as follows:\*

	SHARES	PAID
Most Rev. P. A. Feehan, D. D. (dec.), N. State St. ....	c550	\$11,000
Rt. Rev. E. J. Dunne, D. D., Dallas, Texas. . .	c5	100
Rev. A. J. McGavick, D. D., 364 Oakwood Blvd. ....	c5	100
Rev. P. J. Muldoon, D. D., 953 W. 12th St. . .	c10	200
V. Rev. D. M. J. Dowling, V. G. (dec.), 2928 Archer Ave. ....	c50	1,000
Rev. T. F. Mangan (dec.), 2928 Archer Ave. . .	25	500
Rev. J. C. Madden, Highland Park. ....	c5	100
Rev. D. A. Tighe (dec.), 264 Oakwood Blvd. .	c25	500
Rev. Wm. Netstraeter, Wilmette. ....	c25	500

\* The list here printed is dated Sept. 1, 1892.

	SHARES	PAID
Rev. T. P. Hodnett, 497 N. Park Ave.....	c25	500
Rev. H. McGuire, 2942 Wabash Ave.....	c50	1,000
Rev. M. J. Fitzsimmons, V. G., 311 E. Superior St. ....	c25	500
Rev. W. J. McNamee, Joliet.....	c10	200
Rev. T. P. O'Gara, Wilmington.....	c10	200
Rev. J. E. McGavick, 264 Oakwood Blvd....	c5	100
Rev. D. O'Brien .....	c4	80
Rev. A. Evers, 274 Cornell St.....	c5	100
Rev. M. O'Sullivan, 2928 Archer Ave.....	c5	100
Rev. D. J. Riordan, 4049 Wabash Ave.....	c25	500
Rev. M. Bonfield, 1235 Douglas Blvd.....	c5	100
Rev. D. Croke, Freeport.....	c2	40
Rev. Thomas Quigley (dec.).....	2½	50
Rev. P. A. McLaughlin, 769 Lunt Ave.....	5	100
Rev. M. J. Sullivan.....	c2	40
Rev. J. P. Aylward, 6530 Harvard Ave.....	c2	40
Rev. J. A. Hemlock.....	c13	260
Rev. J. M. Cartan, 839 E. 37th St.....	25	500
Rev. P. A. Krier, S. J., 49 W. 19th St.....	5	100
Rev. H. P. Smyth, Evanston.....	c10	200
Rev. H. Quinn, Woodstock.....	c4	80
Rev. P. J. Agnew (dec.).....	c5	100
Rev. P. D. Gill, 859 Bissell St.....	c15	300
Rev. P. R. Bulfin, 3528 Hermitage Ave.....	c5	100
Rev. J. Molitor, 186 W. Taylor St.....	2	40
Rev. J. L. Moloney, Fulton.....	c8	160
Rev. M. O'Brien, 94 Palmer Ave.....	c5	100
Rev. E. A. Kelly, 4515 5th Ave.....	2	40
Rev. J. F. Callaghan, 345 Walnut St.....	5	100
Rev. J. F. Barry, 311 E. Superior St.....	5	100
Total.....	991½	\$19,830

After a long discussion the name "The New World" was decided on for the weekly. The "Home" was purchased from Dr. McGovern, owner and publisher, for \$5,000, and with the first issue of "The New World," ceased its publication.

For nearly thirty years this paper, which owes its existence to the initiative and generosity of Archbishop Feehan, has defended the cause of Catholicity in the middle West, and has at all times encouraged every Catholic enterprise.



Chronology requires here the insertion of the consecration of the Right Rev. Edward Joseph Dunne, D. D., which took place in Chicago about this time.

The Rev. Edward Joseph Dunne, founder and pastor of All Saints' parish, was born in County Tipperary, Ireland, April 23, 1848, and ordained at Baltimore, Md., June 29, 1871. Having labored most successfully in the Archdiocese of Chicago for many years he was selected by Rome to rule the Diocese of Dallas, Texas. His consecration took place in his parish church of All Saints, Nov. 30, 1893. The consecrator was the Most Rev. Archbishop Feehan, assisted by the Right Rev. James Ryan, D. D., of Alton, Ill., and the Right Rev. John N. Foley, D. D., of Detroit, Mich. The sermon was preached by the Most Rev. Francis Janssens, D. D., of New Orleans, La.

Bishop Dunne died Aug. 5, 1910, and was buried in Calvary Cemetery, Chicago, Ill.

#### CATHOLIC EDUCATION

Follows the Archbishop's address to the clergy, while in collaboration with the suffragan bishops on educational matters. It is a masterpiece of philosophical reasoning and establishes the highest standard by which Catholic parents should be governed in that paramount duty which they owe to their children.

To the Clergy and Catholic people of the Ecclesiastical Province of Chicago:

"Very Rev. and Rev. Dear Fathers; Beloved Brethren of the Laity:

"At a recent meeting, we, the Archbishop and Bishops of the Ecclesiastical Province of Chicago, considered it to be our duty to address you on the subject of education.

"In zeal for education and in faith in its power to trans-



THE RIGHT REV. EDWARD JOSEPH DUNNE, D. D.  
Consecrated in Chicago by Archbishop Feehan  
Nov. 30, 1893  
Died Aug. 5, 1910



form the thoughts and habits of individuals and peoples, we yield to none; and it is because we recognize what a mighty and far-reaching influence education is, that we are solicitous to provide for those of whose souls we shall have to render an account at the Tribunal of the All-Just and All-Wise God, the kind of training and discipline which true religion, pure morality and a right view of human life demand.

“Man’s origin and destiny are divine; he is godlike, for he is a child of God; and it is only in the light of this primal and radical truth that he sees rightly, thinks truly and aspires nobly.

“Whenever this light dawns man perceives that he is a religious being; for religion is a deep-rooted faith that we exist in God and through God, and that without God we should at once cease to be. It is a living sense of our utter dependence on Him for every thought and movement of our life, and for the existence of all other things. It is a love for Him, not as we love ourselves, but as the absolutely Good and True One, Whose perfection infinitely exceeds our power to conceive or to love. It is therefore not an accidental something, but the very essence of all our believing and hoping, of all striving and doing.

“The consciousness of God’s presence in the world makes us men; fills us with thoughts which wander through eternity, with longings which nothing but the Infinite Best can satisfy; it gives strength and courage, it awakens the sense of duty and brings peace and blessedness.

“Whoever takes this view of man’s life—and how is it possible to take any other?—instinctively feels that the attempt to exclude the influence of religion from the school is irrational and unholy, and whoever under-

stands that this is so, must go still further and admit that Catholics are consistent when they refuse to accept for themselves and their children a purely secular system.

"In our country, those who believe that education is essentially religious seem at present to be a minority; but we are persuaded that all Christians who have seriously meditated on the subject know that we and those who in this agree with us, are right. The arguments of our opponents are arguments of expediency; but when there is question of the highest human interests, what is true and right is also the most expedient.

"Institutions are for man, and those which are most favorable to the development of the highest type of man are the best. To content one's self with an educational system of which the tendency is to produce an inferior sort of men (and mere materialists, secularists, indifferentists must always be inferior), because there are political and economical reasons for not establishing a better system, is to be neither a statesman nor a philosopher. It is not right that we Catholics should have to contribute to the support of both the public and the parochial school; for the present, however, there seems to be no escape from the double burden, for the law taxes us for the maintenance of the secular schools, and reason and conscience compel us to maintain our own religious schools.

"While we are conscious of the wrong we are thus made to suffer, we feel that it is our own business not to seek excuses for not complying with the command of duty, but to harken to the voice of conscience and to do what we know we ought to do. To prefer life to honor, is justly held to be base, and where there is question of fidelity to truth and principle, financial and economical

considerations are out of place. To what nobler or holier end can we devote part of our worldly possessions than to the work of forming enlightened, reverent and faithful Christian men and women? In doing this we labor most effectively for the good of the State as well as for that of the Church, and little by little this will come to be recognized by all fair minded men.

“Experience and reflection will teach them that we are all the more the true lovers of our country because we prefer truth to current opinion, and have the courage to be right when to be so is to be unpopular.

“Institutions are preserved by the forces from which they originate, and since the Christian religion has been and is the chief source of the vitality and strength of Christian civilization, they who do most to make faith in the life and teachings of Christ prevail, are our best helpers in whatever concerns honor, justice, prosperity and temperance, which are the virtues that make nations strong and free.

“The world, it has been said, is governed from the nursery; and certainly the worth in influence of a Christian home are inestimable. The man is formed at his mother’s knee; but she, if she be wise and noble, will demand that the school assist her in the godlike work; for if the teacher’s attitude towards religion and morality neutralize her words and example, confusion will arise in the soul of the child, and his view of the world of truth and goodness will be darkened.

“It is conceded on all sides that the Catholic Church has in other centuries rendered valuable services to mankind. By her the soul of man was redeemed from State control and the principle of the supremacy of conscience was established; by her the barbarians were turned from their aimless and unprogressive life into ways of light

and gentleness; by her the traditions and writings of the classical ages were kept living; by her Europe was saved from the blight of Mahomedanism; by her faith, and with the assistance of her devoted children, Columbus was guided to the New World. But the heroic and saintly men and women who were the leaders in all these achievements and victories had but dim visions of the far-reaching importance of the work they were doing; they built better than they knew; they did the thing which was given them to do, and God turned their deeds into world-blessings.

"So shall it be with what we Catholics are now doing in the United States. In our practical acceptance of the principle that education is essentially religious, that without it, however much the mind and body may be cultivated, man cannot rightly be educated, we take the true and deep view of this all-important subject, and the influence of our schools will come to be a potent moral and intellectual influence in America.

"We urge you, therefore, dear brethren, to cherish the cause of Christian education as the cause of God and our country. In building, maintaining and perfecting our Catholic schools we are doing the most beneficent work American citizens can do; a work which, like true piety, is useful both for the life that now is and for that which is to come."

Archbishop Feehan had a gratifying degree of success in the building of parochial schools. There was little stir made; there was no beating of drums or no clashing of cymbals, but the schools were in operation before the public had heard of them. The immense resources of the diocese, concentrated in the hands of Archbishop Feehan, were for use rather than exhibition and hence it is that one can say, "if ever

a prelate forsook all other interests for those of his diocese, that prelate was Patrick A. Feehan."

The Catholic school life in the archdiocese made great strides during his episcopate. He was always delighted when a new school was opened and frequently said, "Fill the schools now, and the churches will be filled in the future." Whenever possible he endeavored to have the church and school begin their careers together, and hence as a beginning he favored the "combination building" (church and school). He was, even at the expense of energy, very gracious in attending the closing exercises of the schools and higher institutions of learning. He never complained of the heat or the long programs, saying, "why should not we the patrons of education suffer a bit when we can be of such pleasure to the graduates on the greatest day in their lives. Then think how much our presence means to the hard worked teachers."

After Confirmation he would always call upon the religious who were working in the parish. He would compliment them and thank them for the excellent education they were affording the youth. On one occasion he remarked after such a visit: "The non-Catholics have no conception of the great value of our religious communities and I often wonder if even our Catholics fully appreciate the heroic work that these men and women do. Slaves to the desk or sick-bed, and the majority of our own people take it as a matter of course! Youth, refinement, good education and talent all pressed in humility under the religious habit, that others may be blessed and benefitted! In a certain sense it is a constant miracle of grace and an evidence of the vitality and power of the sacraments. Take away the Tabernacle and our religious communities would disappear.



Oh, I can have no patience with priest or layman who is uncivil or discourteous to the nuns. Such show an utter disregard for the finer things of life. There is a spiritual atmosphere in the convent that you find no place else." Then turning to the two young priests who were with him in the carriage, he said solemnly: "Fathers, not in my day, but perhaps in yours, bold, bad men may attack these handmaidens of Jesus Christ. Then it will be your duty to shield and protect them even with your life. Let me tell you a story," he continued.

"When I was a young priest in St. Louis, I was seated one day in an omnibus near the driver. A big Irishman, known as 'Red Simon,' was also there and as I passed him he lifted his hat and saluted me. I paid no further attention to him until two nuns also entered the vehicle. No sooner were they seated than a violent disturbance occurred. I could recognize 'Red Simon' in action and with every punch he gave his victim on the floor I could hear him say, 'You will insult those women of God, will you.' After some mauling, 'Red Simon' picked up the disturber and flung him to the street saying, 'There's where the likes of you belong,' and then turning to the driver he said, 'Go on.' After finding his hat he came to me and begged my pardon for the disturbance adding, 'I could not help it, Father; he insulted those women of God and I would not insult you by repeating what he said.' Now Fathers," continued the Archbishop, "I cannot entirely approve of such muscular Christianity, but really I somewhat enjoyed the evidence of faith and respect for the nuns, and I also felt that the ruffian had been properly treated. Some people can understand only physical arguments."

But a more perplexing problem than the marvelous

concrete evidence displayed in the hosts of faithful children of the Church who sought shelter under the banner of the good Archbishop, and the massive piles of architectural skill and beauty which are now the lasting monuments to his charity and zeal, is the apparently almost impenetrable mystery of how a man of the Archbishop's retiring disposition, abhorrence of notoriety and display, could have accomplished so much and in so imperceptible a manner as scarcely to attract the attention of the world until after his death. As we shall see, nearly all the great engines of publication seemed at that time to have discovered with one accord, and proclaimed to the whole civilized globe, the magnificent character of the man, the greatness of his life's work, and the irreparable loss sustained by his death. The loss was felt by every element of which civilized society is composed, regardless of creed, social station, or any of the other barriers which too often separate men in the fierce struggle for existence.

Those, however, of the clergy and laity who were in a greater or lesser degree acquainted with the great Prelate during his life-time, and who were familiar with his remarkable characteristics of mind, his superb executive talent, his inexhaustible energy and unflagging devotion to duty, his penetrating interest in the most trifling details of his responsible office as well as into those momentous questions which exacted the full forces of his analytical and vigorous intellect—those, indeed, who knew the man in the simplicity and holiness and child-like piety of his private life, will see no mystery, but rather the royal insignia of Divine Favor in the abundance of golden fruits with which his pilgrimage through the orchard of his Master has been rewarded.

There was no phase of human life too simple or too

complex for the great Prelate to inquire into and to investigate, in order that he might be better qualified to combat the numerous evils of life in the modern Babylons of the world.

The good Priest knew that in the great sinks of iniquity, the over populated cities, thousands of young girls are annually sacrificed to the monster Moloch of the lascivious, lecherous, and godless element of our social system. Houses to reclaim erring girls he, therefore, had established and generously assisted; but to stem the tide of the ever increasing flow of young women (many of very tender age), from the paths of piety, sobriety, and virtue into those of irreligion, intemperance and moral degradation, presented to him a problem so discouraging, because of the almost insurmountable difficulties inherent in the social system, that his great heart, while still throbbing with sympathy and hope, was borne down with pain and sorrow. He was untiring in his efforts to discover the cause of such widespread and wanton ruin of young girls, and wherever an avenue of investigation was open to him, he entered it with energy and zeal, seeking information from the highest sources as well as from the humblest. For this purpose he would often take a twilight stroll from his residence and join the policeman on the beat, and from him and others he would endeavor to discover the conditions of life, the environments or causes, whatever they may have been, which were responsible for the degradation and depravity of so many young people.

The dominant, unifying principle of the life of Archbishop Feehan was his moral elevation of character. He was raised as high above the common herd as Moses on the summit of Sinai, communing with the God of eternal

truth and holiness, was elevated over the Israelites who were prostrate before the golden calf in the plains beneath. By a natural affinity he was associated during the entire length of his career with men of powerful intellect and lofty ideals. Every impulse of his spirit was lofty, far-reaching, masterful and free from subjection to accidental circumstances of time and place. Still, his love of academic seclusion and dislike of notoriety, which to many seemed rooted in his character, would disappear before the needs of a situation as described above. Then the vigor, enthusiasm, the splendid physical energy and the boundless resources latent in his powerful personality came into play and remained in evidence until he had brought order out of chaos.

The generosity of the Archbishop was well known and he was often imposed upon. He was especially generous and big hearted in his dealings with those who worked for him and those in distress. About the only papers found after his death, were promises of others to pay, which of course, were never fulfilled. He was well known to the men who used to help people with their baggage at the depots, for he was generous in his "tips." He acted in the same manner with the servants at hotels and often said, "A few cents extra means so little to us, whilst it makes them happy and the next priest will receive better attention." When at table in a hotel he always tipped the waiter at the beginning of the meals. When asked why he reversed the usual order, he answered: "Well, they know they have it, and if satisfied will serve me with greater zest than if in doubt." Then with a smile he would add, "It is entirely proper to keep Novices on probation, but not waiters."

## CHAPTER XVIII

### A FRIEND OF CATHOLIC SOCIETIES

WHY CERTAIN SOCIETIES WERE CONDEMNED BY ROME—THE ARCHBISHOP GRASPS THE SITUATION—HE ANTICIPATES THE ENCYCLICAL LETTER OF POPE LEO XIII—THE CATHOLIC KNIGHTS OF AMERICA—HIS LOVE FOR ALL CATHOLIC SOCIETIES—HE BECOMES THEIR CHAMPION—HIS DEFENSE OF THE A. O. H.—THE TESTIMONY OF ARCHBISHOP IRELAND—THE PROMOTOR OF TEMPERANCE SOCIETIES—HIS SPEECH AT THE TEMPERANCE CONGRESS IN CHICAGO—SKETCH OF THE ORIGIN OF THE CATHOLIC ORDER OF FORESTERS.

ARCHBISHOP FEEHAN's broad knowledge of the wants and needs of the Catholic laity, both in a material and spiritual sense, and his substantial and practical assistance and encouragement to every enterprise consonant with the spirit of the Church, and tending to assemble Catholics in fraternal intercourse and relation, signalized his long ministration as one of the grandest successes that has ever crowned the life's efforts of any great and illustrious churchman.

The pernicious effects of secret societies in Europe and the overt and bold hostility of many of them to the Vatican and the Catholic religion in general, need only be mentioned here cursorily as the subject is so familiar to the great mass of the reading world. However, a few words on this subject cannot but tend to bring out in bold relief the fine discrimination and pre-eminent judgment of Archbishop Feehan in all his dealings with questions of more than ordinary importance. It was the bitter enmity of certain societies in Europe towards the Holy Father and toward the Catholic Church, which first caused their condemnation throughout the Catholic world. The terrible part enacted by some secret socie-

ties during the French Revolution, which inspired many of the almost unprecedented crimes against religion and humanity, is familiar to every reader of history. And who can have forgotten the year 1884, when the Freemasons of France, Belgium and Italy united to celebrate in Rome the Apotheosis of Voltaire? It was Antichrist triumphing over the Papacy in the very city of the Popes. A statue had been erected in 1889 in the City of Rome to Giordano Bruno, the apostate monk and the apostle of atheism in Italy; in fact, all during the nineteenth century Freemasonry, under the name of Illuminism and various other disguises, had been plotting and working indefatigably against the interests of the Church.

In more recent times these societies, in Europe as well as in America, had thrown off their satellites to revolve around them like the moons of Jupiter swing around his giant mass. All over the world these non-sectarian orders had multiplied by leaps and bounds. Some of them, it is true, were not explicitly condemned—at least in America—but the vicious tendencies of the older European orders very naturally inclined the Vatican to look with grave suspicion upon the inroad which secret societies in general were making into the ranks of the Catholic laity.

The more recently instituted non-sectarian societies which were not condemned, recruited heavily from the ranks of Catholic men, and their benevolent features were, life-insurance, care for the sick and unfortunate, and social recreation. The great masses of men living under the high tension of a civilization, which to observing minds marks another sociological epoch in the history of the world, unless guided by a higher spiritual power into channels of approved duty, will surely seek

protection from temporal ills to better their condition by the most direct methods and along the lines of least resistance.

Archbishop Feehan was not slow to grasp this salient truth. When from his own observation and indefatigable habit of investigation he saw the practical benefits of many of the features embodied in the organizations of the non-sectarian orders, he determined to encourage the organization of societies among the Catholic people which would embody all the good features of the non-sectarian orders, whilst preserving the spirit of the Church and insuring a steadfast fealty to the ancient faith. The Archbishop had worked with this end in view years before the great Pope Leo XIII sent his Encyclical Letter "Longinque Oceani," of January 6, 1895, to the Catholics of the United States. In it His Holiness says among other things: "Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And we wish to be understood as referring in a special manner to the working classes, who assuredly have a right to unite in associations for the promotion of their interests; a right, acknowledged by the Church and unopposed by nature. But it is very important to take heed with whom they are to associate, lest while seeking aid for the improvement of their condition they may be imperilling far weightier interests. . . Catholics ought to prefer to associate with Catholics, a course which will be very conducive to the safeguarding of their faith."

The Order of the Catholic Knights of America owes its origin to Archbishop Feehan and he it was who was its first spiritual director. Says Mr. Anthony Matre in the Catholic Encyclopedia (Vol. III, p. 453): "The Catholic Knights of America' is a fraternal life-insur-

ance company chartered under the laws of the State of Kentucky. It was founded in Nashville, Tennessee, by James J. McLoughlin, D. N. Burke, John Broderick, and John McDonald. The first meeting was held April 23, 1877, at Emmett Hall, Nashville, with James J. McLoughlin as temporary chairman. At the second meeting, May 1, 1877, the first permanent branch was organized with J. J. McLoughlin, president, and John McDonald, secretary. The name selected for the new organization was the 'Order of United Catholics,' which was subsequently changed, on the recommendation of Bishop P. A. Feehan, of Nashville, to 'Catholic Knights of America.' The bishop gave his cordial approval to the new society, and accepted the office of spiritual director. In June, 1878, plans were drawn up for the establishment of a supreme council form of government, and branches were organized in Grafton, West Virginia; Louisville, Kentucky; New Albany, Indiana; and Galion, Ohio.

"The first session of the supreme council was held in Louisville, Kentucky, July 9, 1878. Sixteen branches were represented; a supreme constitution was adopted, the Hon. W. C. Smith of Louisville was elected first Supreme President, and Bishop Feehan was chosen Supreme Spiritual Director. . . Financially the Catholic Knights of America is today one of the strongest organizations of its kind in the United States. It has a membership of 20,000, divided among 560 branches, located in forty-two states of the Union."

This grand organization came into being when one day a few Nashville Catholics asked Bishop Feehan's opinion about a society that many were proposing to organize in Nashville and other cities of the South, and about the propriety of Catholics undertaking to form a



society of this kind. Bishop Feehan looked over the constitutions and by-laws of the proposed society and said without hesitation: "I most cordially approve your object. You have the material; go ahead, and I assure you that I will give you all my support." This encouragement, like seed cast into fertile ground, took root; the society was organized and grew and flourished until today it is one of the most successful organizations among the Catholic laity in the United States.

The Hibernians and Catholic Knights both worked under his guidance. These benevolent organizations relieved many a suffering family during the plagues that visited the diocese of Nashville, Tenn., in the '70s. They moreover did notable work in promoting Catholic education and charity, providing education and homes for Catholic orphans, endowing scholarships in Catholic colleges, providing lectures on Catholic doctrine, endowing hospital beds, and in general, performing the work of the apostolate of the laity. The Archbishop, having lived and labored so long amongst the people of the United States and knowing so well their temperaments, dispositions and environments, as well as their social needs, was pre-eminently the prelate to afford them all the advantages of collective fraternal support. He also was the man to guide them, with a masterly hand, safely away from the rocks and shoals, which threaten with destruction those frail vessels, laden down with cargoes of misguided fellowmen, who trust their destinies to human means alone.

Not only was Archbishop Feehan an earnest and zealous friend of all Catholic societies, but he was more than that—he was their fearless champion on all occasions. By reason of some misconception, as to the real character and genius of the organization of the Ancient

Order of Hibernians, the probability that the Order would be condemned by the Council of Baltimore was viewed with great alarm by all the friends of the order in the United States, but especially so by Archbishop Feehan. Consequently, he espoused the cause of the order in the Council and delivered an address at once so powerful, convincing and intensely earnest, that a decided effect was produced upon the Fathers of the Council, and the Ancient Order of Hibernians was secured from all danger of condemnation. It has been our good fortune to obtain the original letter of Archbishop Ryan, of Philadelphia, dated February 27, 1904, concerning this subject and also a verbal account of Archbishop Ireland. Archbishop Ryan had been approached on this question and answered:

“Archbishop Feehan produced a decided effect on the Fathers of the Council of Baltimore on the question of the Ancient Order of Hibernians. I do not think that the order would have been condemned even without that address, but he secured it from all danger of condemnation. I don’t think I ever saw him so intensely in earnest.”

After the death of Archbishop Feehan, Archbishop Ireland was also asked one day concerning this speech made by Archbishop Feehan in defense of the Ancient Order of Hibernians during the sessions of the Third Plenary Council, and here is what was said by His Grace from St. Paul: “By your question you bring to my mind what I consider one of the most interesting moments of the sessions and let me add it recalls one of the best speeches I ever listened to. I do not know whether it was my natural sympathy for Ireland and the A. O. H. or the surprise at the enthusiasm and eloquence of the usually silent man, but whatever it was, that speech

I remember as one of the most eloquent that I have ever heard and I have in my time heard unusual speeches in Italian, French and English.

“The discussion had continued for some time in regard to the condemnation of the A. O. H., and many accusations were made that had no foundation, and also many charges were made by those who did not understand the constitution of the A. O. H. nor the Irish character. The chamber was alive with strong emotions and the friends of the A. O. H. feared that some condemnation might be passed. Very good speeches had been uttered in favor of the organization. The debate appeared to be concluded and the chairman was ready to put the motion when a rather weak voice asked for the attention of the chairman. Every one looked to ascertain who the speaker was as that voice had not entered into previous debates. Archbishop Feehan began in a smooth, low voice and took up one by one the objections made to the A. O. H. and answered each one in a concise but striking manner. His voice increased in volume as he proceeded and his stature seemed to grow with his argument. We were all spell-bound, for we never dreamed that he possessed such power of explanation, refutation and sarcasm. Near the conclusion of his plea, he turned to the accusers of the Irish organization and told them that they neither understood the faith nor the loyalty of the members they had been accusing, and defied them to prove by a special committee of investigation the charges preferred. He was like an enraged lion defending its offspring, and as he shook his head in denunciation his flowing locks gave truth to the comparison. All in all it was for me the most eloquent and powerful speech that I have ever heard. Why, I can remember to this day how he dissected the

accusations and how he analyzed the Celtic character, and what an accurate knowledge of Irish history he displayed.

"Well, when he had finished there was silence, and we felt there would be no condemnation nor further discussion. The chairman waited a few minutes and then said: 'If there is no objection, this question will be tabled,' and there was no objection to the suggestion. The A. O. H. can always be grateful to Archbishop Feehan for his noble defense of them and their organization."

Archbishop Feehan was also a helper and promoter of Temperance Societies. At the Catholic Temperance Congress in Chicago, the Archbishop opened the proceedings with the following address, which shows his anxiety for the cause of temperance:

"I find a very great pleasure as well as a great honor has come to me today in having the opportunity of opening the Catholic Temperance Congress; in finding here those interested in this great work of temperance, coming from different parts of our country, inspired by one great motive and united together by the greatest bonds, the bond of common faith. To me it is a sincere pleasure to welcome to the city the members of the Catholic Congress.

"Our city at present is the center of many great activities. The great Exposition is bringing people not only from this great, broad land, but from all the nations of the world. There are represented all the developments of human genius and human industry, giving us an idea of the condition of mankind toward the close of our century. Men of great talent and great administrative ability have brought together here the products of the land and of the sea, and they have brought the

lightning down from heaven and have given specimens of man's highest and best genius and industry.

"And yet, after all that can be said in praise of this wonderful work is uttered, we will acknowledge that this, after all, is not the highest achievement of humanity—that there is something better, something greater, and that above all this great material prosperity and advancement is the moral well-being of man. Whatever tends to make human life better, higher, holier, happier—this is more to earnest, thinking men than the mere material progress that we witness. And when earnest men and women come together from various points of this vast domain, it is an indication that these higher ideas of human good and real human progress prevail among men.

"You come together to hold a congress by which you hope to benefit yourselves and your fellow men; to advance as far as you can, each one in his own sphere and place, the higher, better, greater interests of mankind. You come to meet, as far as is possible for you, one of the greatest evils of the world—the evil of intemperance. We all know there are in the world very many evils that always have been and always will be; and we are not dreamers nor do we fancy that we will realize any "Utopia" or that we can remove and put an end at once and in our generation to all the evils of the world, but we believe that we can soften, lessen, ameliorate some of them at least.

"Some men in our time, even men recognized as leaders of human thought and distinguished in the world—men who are great philosophers, orators, great poets—look out upon the world where evil exists in countless shapes, and disappointed many a time in their ideas of the progress of mankind, or the amelioration of the hard

conditions of mankind, become pessimists, take an unfavorable and depressing view of mankind and of the world. Their ideas are not realized. The world goes on. Its faults do not disappear. They find—those men of whom I speak—no real remedies, I may say, even no lessening of the evils touching humanity. And if we were only to listen to those men our sanctuary would disappear in gloom. One of the greatest poets of the day acknowledges this, and sees in his old age nothing better than this, and the refrain of one of his songs is: ‘Chaos and cosmos! Who can tell the end of it?’

“But we do not accept this theory of pessimism in view of the evils that afflict the world, for we know that ‘the light that enlighteneth every man that cometh into the world’ is still in the midst of us. We know that God’s presence is in the world; that the light of His truth shines through a divine society, through His Church that will never disappear from the world. We know that the presence He promised is always here, and that the spirit of truth and light and holiness that He promised never disappears, and that the soul, the spirit, His animating principle, is now and always in the midst of men and in the midst of the world, and His spirit is not only the spirit of light and truth, but it is also the spirit of grace and the spirit of strength in man. Men try to follow the guidance of the light; they try to avail themselves of the grace and of the strength that comes from their religion, and so long as men do this, their souls rest on an immutable and infallible basis and there is hope for every man who does so.

“Therefore, we hope for and believe in the benefit of mankind, because we believe in something outside of man, something better, higher, wiser, holier than he is, and because we find this visible world of ours is sur-

rounded by an invisible and supernatural world, and that man finds his highest, best and holiest inspiration and strength and grace to come from God to carry out His best and highest motives and wishes.

“Among all the evils of this world there is one which we must reckon among its greatest, and that is the evil of intemperance, which has been in the ages that are gone, the curse of our fallen race. It is one of the great evils of the world; I may say, one of the greatest. It is worse than war; it is worse than famine and pestilence; after the war, peace comes, and the famine and pestilence cease when they have satiated their thirst for victims.

“But intemperance does not disappear. It leaves its evil trace upon all generations and I need not tell of the woes that it causes, the widows and the orphans, and the misery and disgrace and the evil deaths that it produces. They who take up this cause, as you intend to do, strive as far as they can to put an end to it. It will most likely never be utterly abolished in the world, but certainly it can be lessened, and in places and localities it can be made, perhaps, to disappear. To effect this, to try as far as you can to lessen this great, monstrous evil is what brings you together here today. You attempt a great work. You attempt it in the name of religion, under the inspiration and guidance of religion; you hope to carry it through with the aids and the grace and the strength of religion.

“We can easily understand that when you teach men to aspire to something more than the ordinary things of life, as you try to teach a man that he must be a temperate man in the ordinary sense of the word, you show him that he must be a total abstinence man, that he must abstain altogether.

"This is the highest virtue, and men do not, of themselves, naturally try to practice virtue in this sense. To do this requires something better, higher, stronger than man is himself, to keep him and guide him in the way of this great virtue.

"We will all look forward to wise and practical measures to come from the deliberations of this congress. I feel assured that in everything you do, you will work with the highest light that enlightens the world and ask God to aid and bless you in the work—that all your deliberations and your acts may be guided by prudence, wisdom and charity. And when you go back to your dear homes you will bear with you, I hope, pleasant memories of the congress; you will go back strengthened and encouraged to continue this great work, and each one will become, as it were, the center in his own place, among his friends, his kindred and people, from which to propagate and increase this great virtue of total abstinence."

Thus it was that Archbishop Feehan encouraged every good work but especially the work done systematically by our Catholic societies. Small wonder, therefore, that under his administration the Catholic societies throughout the Archdiocese grew, not only powerful in numbers, but especially strong in faith, American manhood and exemplary charity. The Archbishop was proud of his societies and always defended them.

A brief sketch of the origin of the Catholic Order of Foresters, compiled by the Rev. Father James M. Hayes, S. J., in 1891, incidentally shows our beloved Archbishop, "the Friend of the Catholic Societies," and at the same time is of sufficient historical interest to warrant its entire insertion. The sketch appeared in the "Chicago Catholic Home" May 30, 1891, and was written by Mr. Thos. Taylor.



To the Editor of the Catholic Home. Mr. Editor:

“Having been requested by many members of the Catholic Order of Foresters to write an account of how the Order originated, and who is the father and founder, I would say that I would not undertake this account but for such requests made by my old friends, now members of the order.

In the beginning of January, 1883, Thomas Taylor invited John Quirke and myself to come together and consider a plan prepared by him, for establishing upon a broad and liberal basis a new social and beneficial association, not limited to Catholics of any one nationality, but to be composed of Catholics of all nationalities. I must say that of the gentlemen invited to co-operate with me, Mr. John Quirke was the only one to make his appearance on the 15th of January, the day appointed for our meeting. Mr. Quirke and myself talked together for a long time on all kinds of benevolent associations, both great and small, and of what benefit they were to the working classes. We finally came to the conclusion that it would be a great good to have some general association of the kind composed entirely of Catholics. In such a society, when a member died, his widow or orphans would receive one thousand dollars; and this sum, if properly managed, would make them comfortable for the remainder of their days. Hitherto Catholic workingmen were connected only with small parish societies, each numbering from thirty to one hundred members. In these societies, on the death of a member, only a small sum could be allowed the widow and orphans, indeed, generally very little more than was necessary for proper funeral expenses, so that in many cases the poor widow was compelled to seek for some such employment as washing and scrubbing in

order to pay her rent and support her orphan children.

To remedy such a state of things was the object I had in view in trying to establish the organization I contemplated. I believed the idea was practicable here in the West, as I knew that something similar was already working well in some of the Eastern States. My friend, Mr. Quirke, feared that if such an organization was formed here, the politicians of the city would soon be in it and would try to use it for their own purposes, and not for the advantage of the working classes or for the widows and orphans. I explained to him that in my plan the clergy would be so connected with the organization as to render such a misfortune practically impossible.

A few weeks afterward I obtained from a friend in the East a copy of the first Constitution of the Massachusetts Catholic Order of Foresters, the constitution under which they were organized and with it a copy of their second Constitution and other papers they had revised. I then drew up some eight or ten new articles and added them to the first Constitution."

#### A ROUGH CANVASS

"My friend, Mr. Quirke, and myself then agreed to spend a certain time each night after our day's work in canvassing St. Columbkil's, St. Stephen's, and St. Malachi's parishes to see how many good men we could get to join our new organization. We placed the initiation fee of \$3.00 (three dollars) and I must say that after three or four weeks' time in tramping around at night, in cold and wet, we could not raise as much as one green recruit. Instead, we often received abusive language, sometimes even from the men who were afterwards glad to be taken into the C. O. F. when it had

been organized. Some parties objected that it was too clannish, others hinted that I ought to be sent to a lunatic asylum; many said they would not belong to any such organization unless I could first show them a written letter from the Archbishop authorizing the project; others, that I ought to wait on the aldermen of the wards, or on prominent politicians who might advance money to pay hall rent, printing and other such expenses for organization, since to do so would be a good way of advertising their names before the public. All this kind of language made me feel depressed, and so discouraged my friend, Mr. Quirke, that even he began to give me the cold shoulder, and then left me to paddle my own canoe as best I knew how."

#### DARK DAYS

"So depressed had I become that I came near throwing the whole affair overboard and destroying all the documents I had. I studied the matter for a while, and I said to myself: 'I will visit Father Michael Foley and ascertain his opinion of my plan.' Father Foley was at this time assistant to Father Thomas Burke, pastor of St. Columbkil's,—my own parish. We came together in the sitting room. I stated my mission and the object of the organization. Father Foley expressed his approval of my design, but told me at the same time that if I kept on alone, I would have a hard road to travel before meeting with success. Father Foley's remarks were, on the whole, so encouraging, that I began to feel twenty years younger. He finally advised me to go and see Father Gill at the priest's house in the Holy Name parish. The good Father received me kindly, and when I had explained matters, expressed his approval of my design if it could only be carried out. I

then requested Father Gill to lay the Constitution and other papers before the Archbishop for examination. This he promised to do. In about two weeks afterward the books and papers were returned to me with the statement that the Archbishop did not object to the organizing of such a society in connection with the Church, provided that it lived up to the laws and the spirit of the Church.

I asked Father Gill if he would assist me to organize. He replied that he would willingly do so if he had leisure time, but that the great amount of work he had then on hand made this impossible. He then advised me to call on one of the Jesuit Fathers, either Father Finnegan or Father Hayes, as the Jesuit Fathers, said he, were generally well experienced in such matters. 'If your idea is practicable,' said he, 'I am confident they will aid you in carrying it out; but if they advise you that it is impracticable, I would advise you to give it up.' I bade Father Gill good-bye and he wished me good luck in my undertaking. The outlook was now certainly far from bright, but I determined to keep on, saying to myself that whilst there was life there was hope. On the third Sunday of April, 1883, I made a visit to the Holy Family parish.

("This visit of Mr. Taylor," adds the compiler, "was not his first visit to the Jesuit Fathers concerning the same subject. Some weeks previously he had called on the Spiritual Director of the American League of the Cross, Rev. Father Hayes, S. J., and explained his idea. Father Hayes showed himself well disposed to such a project, if it could be made feasible. He said he needed time to reflect and invited Mr. Taylor to call again, telling him to try in the meantime to get as many people as possible, especially the priests of his own parish, to take an interest in the matter. After Mr. Taylor's visit, Father Hayes, before taking any public action in the matter, went to consult Most Rev. Archbishop Feehan. His Grace, with his usual kindness, expressed to Father Hayes his entire agreement

with him as to the great need of truly Catholic organizations of the kind, and spoke of his great willingness to foster them, illustrating his remarks by references to what he himself had done in the same line whilst he was Bishop of Nashville."

On his return from the Archbishop, Father Hayes related to his Superior, Rev. Thomas O'Neill, S. J., Rector of St. Ignatius' College, the favorable result of his visit.

The mentioning to Father O'Neill of the warm approval of the Archbishop naturally resulted in a promise from him to do his best in favor of the new organization.

Such was the state of things at the time of Mr. Taylor's next visit, namely, the visit mentioned in the text above, the third Sunday of April.)

On the third Sunday of April, 1883, I made a visit to the Holy Family parish and met by appointment an old shop-mate of mine opposite the church, Mr. William Woof, who accompanied me to see Father Finnegan, S. J. The latter received us very kindly. I explained my mission to him and the objects and aims of the organization. I also laid before him the Constitution and papers which I had received from the East, and asked him permission to call a meeting in the Sodality Hall. Father Finnegan said that this could only be granted by the Superior, Rev. Thos. O'Neill, but that he would try to obtain it for us. He then went to see Father O'Neill and brought him to meet us in the receiving room where we were. Good Father O'Neill, President of St. Ignatius' College, having learned from Father Finnegan and ourselves the purpose of our visit, said in a kind tone of voice: 'Well, now, Mr. Taylor, what do you want me to do for you?'

'I want you, Rev. Father,' I replied, 'to give me permission to call a meeting in the Sodality Hall to see if we can form this organization.'

'You have my permission and I shall send word to the janitor to let you hold your meetings whenever you think fit.' So that through the good words of Father

Finnegan to Father O'Neill we got leave to form Court No. 1 of the C. O. F. in the Holy Family parish. Father Hayes and Father Finnegan were appointed by Father O'Neill to assist in organizing and to attend the meetings. I thanked Father Finnegan for his good work and left for home as light and as swift as a March mountain hare."

#### THE FIRST MEETING

"I made some calls on that untiring worker for the interests of the order, Dr. F. W. Fitzgerald, at his residence at West Taylor Street, in order to have the doctor engaged for our first meeting. I then got a few thousand circulars printed calling the first meeting in Sodality Hall, corner May and 11th Street, May 6, 1883. Mr. George Bracken, the present Financial Secretary of Court No. 1, and Mr. William Woof and his son, volunteered their services to distribute these circulars on account of my living so far away from the Holy Family Church. In the afternoon of Sunday, May 6th, we had our first meeting. It was well attended. Father Hayes was asked to be chairman, but he explained that in his opinion the office of the clergy in the new organization was rather 'to direct and assist,' and that the active work of the order belonged to the Catholic laymen themselves. We accordingly invited Dr. Fitzgerald to take the chair, which he did, thanking the meeting for the honor done him. At the request of the Chairman, Father Hayes explained briefly the object and aim of the new association and the advantages attending its membership. Then began the subscription of the names of those who desired to become members. These amounted to sixty. This gratifying result of our first meeting made every one feel confident that the new

order was already an assured success, and all left the Sodality building mutually congratulating one another.

On the following Sunday Father Hayes had notices read at all the Masses in Holy Family Church, inviting attendance at the next meeting. This second meeting was a very large one and quite a number of names was added to the list. At our third or fourth meeting the number of members already enrolled was found to be so large that it was resolved to send to Springfield a committee named by the Chairman in order to obtain a charter. The first name proposed was that of Thomas Taylor, but for personal reasons of my own, I respectfully declined the honor. We likewise appointed a committee of five (5) on Constitution and By-Laws. This committee consisted of Thomas Taylor, Dr. Fitzgerald, Father Hayes, Father Finnegan, and M. B. Bailey."

#### A CONSTITUTION ADOPTED

"After due consideration the committee adopted, with some changes, the Constitution of the Massachusetts C. O. F. A committee of eleven (11) also was appointed for the good and welfare of the order. This committee met once a week in the Sodality Building. Your humble servant attended every meeting night, though he had to travel a distance of four miles to do so, and often found an attendance of only three or four members. Unpleasant as this was, I did not allow it to discourage me, for I had become accustomed to see black clouds hang over the C. O. F. for a while and then pass away.

After the charter was received, Mr. J. C. Graham, Dr. Fitzgerald and Thomas Taylor, being considered to be men acceptable in every respect to the clergy, were selected for the delicate task of visiting the different

parishes in order to get permission from the clergy to form courts in them. Among the charter members of Court No. 1, who gave freely of their time to the work of organization were Bros. Collins, Clowry, Mat. Fleming, Dooley and others, whose names I cannot just now recall to mind."

#### THE PIONEER COURT

"On June 15, 1883, the first meeting of Holy Family Court No. 1 was held and the following officers were elected: C. R., Mat. Fleming; V. C. R., M. J. Dooley; Rec. Secretary, Hugh Murray; Fin. Secretary, George R. Bracken; Treasurer, J. L. Smith; Sen. Conductor, J. J. Shannahan; Jr. Conductor, W. J. Carrigan; Inside Sent., Thos. Dunnigan; Outside Sent., John M. O'Neill; Court Physician, Dr. F. W. Fitzgerald.

This Charter Committee, appointed by Chairman Fitzgerald, evidently lost no time in attending to business, as we find that they obtained the Charter on May 24, 1883. Their names, in the order given in the State document, declaring them 'the Directors to control and manage said corporation for the first year of its corporate existence,' are: Patrick Keane, John J. Collins, Francis W. Fitzgerald, John K. Clowry, Michael B. Bailey, Mathew Fleming, John F. Scanlan.

As a member of the first committee for framing a Constitution and By-Laws, the compiler of the present sketch wishes to record that the Committee was much indebted for whatever success it attained to the great experience in such work of Dr. Fitzgerald and Mr. John F. Scanlan.

In July, 1883, I made a visit to Father Tom Burke to get permission to call a meeting in the basement of St. Columbkil's Church to form Court No. 2. The good old Father cordially gave me the permission asked



for. Court No. 2 was organized with fifty (50) members, Thomas Taylor being elected the first C. R. The following is the complete list of first officers: C. R., Thomas Taylor; V. C. R., J. P. Malley; R. S., Thomas Dwane; F. S., Thos. Ford; Treasurer, P. J. Sheehy; S. C., Frank Brady; J. C., P. Fleming; O. S., Mich. Soraghon; L. S., Patrick Hayes; Trustees: Edward Hayes, Pat. O'Brien, Tim. Scanlan; C. P., Dr. J. B. Phelan.

About this time the Board of Directors issued their first public circular setting forth the advantages of the C. O. F. and recommending its establishment in all the parishes of the State. 'The first Subordinate Court organized under our charter,' says the circular, 'was that organized in the Holy Family Parish, Chicago, June 15, 1883, under the chaplaincy of Rev. James M. Hayes, S. J. To this reverend gentleman we would, with permission, respectfully invite reference as to the thoroughly Catholic standing of the undersigned Directors.' This circular was signed by Bros. John F. Scanlan, Michael B. Bailey, F. W. Fitzgerald, Mathew Fleming, Maurice J. Dooley, Daniel J. McMahon, Patrick Keane, James C. Graham, John J. Collins, Wm. J. Dormin, John K. Clowry, Thomas Taylor.

The history of the C. O. F. from this time forward is so well known to your readers, that to continue my narrative further would be superfluous."

Yours respectfully,

THOMAS TAYLOR,

Res. 668 W. Ohio St., Chicago.

Court No. 1.

P. S.—I would like to mention that I have letters from the clergy recognizing my labors as the Father and Founder of the C. O. F., as for instance the one from Father Finnegan, S. J., after his removal to

Detroit to assume charge of the church of the Jesuit Fathers in that city. (follows letter)

Detroit, Mich., January 14, 1886.

Dear Sir:—Your note came to hand this morning, and in reply I wish to state that I left the copy of the Constitutions inquired for in the reading-room of the Sodality Hall. Doubtless they have been taken up by some of the C. O. F. I got my copy on application to Rev. Fr. McNally, Secretary of the Catholic Benevolent and Insurance Societies of San Francisco. If you get Father Hayes to apply for you to the priest or apply yourself, I am sure you can get a copy.

I am sorry I did not hand them over to you as the Father and Founder of the Catholic Foresters. If I can, I will send you the Constitutions of the C. M. B. A., the great Catholic Insurance Society of the Eastern States.

Wishing you every success, I remain,

Yours in Christ,

H. M. FINNEGAN, S. J.

NOTE BY FATHER HAYES, S. J., FIRST CHAPLAIN OF THE  
FIRST ORGANIZED COURT.

In justice to the memory of Mr. Thomas Taylor, now deceased, it seems but proper for the undersigned to state that he has always regarded Mr. Taylor's account of the origin of the Catholic Order of Foresters as in every important respect correct and reliable.

(Signed) REV. JAMES M. HAYES, S. J.  
Chicago, February 4, 1903.

#### APPENDIX

In connection with Mr. Taylor's account of the origin of the order, the following document written on the occa-

sion of the Order's first public display, will not be without interest. It was written by Father Hayes, S. J., for the Holy Family Court, but was adopted by the General Committee as expressive of the sentiments of the entire order.

CONGRATULATORY ADDRESS OF THE ORDER OF FORESTERS TO  
MOST REV. ARCHBISHOP FEEHAN ON THE OCCASION OF  
HIS SILVER JUBILEE, OCTOBER 29, 1890.

"Most Rev. Archbishop:

"Amid the general rejoicing of Your Grace's Jubilee, the Catholic Order of Foresters gladly avail themselves of the short time allowed them to offer to Your Grace their heartfelt congratulations for your special kindness to their Order.

"This they do all the more affectionately as it was under Your Grace's kind patronage that the Catholic Order of Foresters itself came into being. A Catholic society which has for its object 'the charitable work of aiding the sick and relieving the widows and orphans,' could not but recommend itself to one so deeply penetrated with the spirit of Christian charity as is Your Grace.

"Your approval was the more readily given that the objects of our society accords with the recommendation of the Plenary Council of Baltimore, of which Your Grace was a distinguished member. 'We esteem,' says the Council, 'as a very important element in practical Catholicity, the various forms of Catholic beneficial societies and kindred associations of Catholic workingmen. It ought to be and we trust is everywhere their aim to encourage habits of industry, thrift and sobriety; to guard the members against the dangerous attractions of condemned or suspicious organizations, and to secure

the faithful practice of their religious duties, on which their temporal as well as their eternal welfare largely depends. With paternal affection we bestow our blessing upon all these various forms of Catholic combined action for useful and holy purposes. We desire to see their number multiplied and their organizations perfected.'

"Remembering also that the Council says: 'The more closely pastors and people are united in good works, the more abundantly will those associations be blessed and their ends accomplished, the more perfectly will all Christians be united in fraternal charity,' we have sought ever to strengthen the bonds between us and our chief pastor, and now, Most Rev. Chaplain, we most heartily come to salute Your Grace on the festival of your Silver Jubilee."

## CHAPTER XIX

### THE WORLD'S FAIR

ARCHBISHOP FEEHAN PRESIDENT OF THE SECOND CATHOLIC CONGRESS—TOPICS TREATED—HIS WELCOME SPEECH—THE GENERAL INTEREST IN THE CONGRESS—THE CATHOLIC EDUCATIONAL DAY—THE ADDRESS OF THE ARCHBISHOP—THE MAGNIFICENT CATHOLIC EXHIBIT—THE “PROTECTOR OF OUR SCHOOLS.”

IN the United States there have been held two congresses of Catholic laymen during the nineteenth century. In conjunction with the celebration of the centenary of the establishment of the hierarchy of the United States by Pius VII in 1789, and the dedication of the Catholic University at Washington, the first Catholic Congress of the United States met in Baltimore, Maryland, on November 11 and 12, 1889. The sessions of the second Catholic Congress were held at Chicago on 4th, 5th and 6th of September, 1893, as incidental to the World's Congress Auxiliary of the Columbian Exposition and World's Fair of that year. Archbishop Feehan and Mr. William J. Onahan were president and secretary of the committee on organization, by which it was decided that three topics should be treated during the sessions: The Social Question as outlined by Leo XIII in his encyclical “*Rerum Novarum*,” Catholic Education, and The Independence of the Holy See.

The busy western metropolis had during the summer months been the theater of a stupendous “World's Fair” of arts and industries, held under government auspices in honor of the quarto-centenary of the discovery by Christopher Columbus. Visitors from all nations thronged to this Columbian Jubilee and advantage was

taken of the occasion to hold a series of congresses of more than national interest, the beautiful Art Palace provided by the exposition authorities being devoted to their sessions. Here, accordingly, was held the Catholic Congress, which was the Mecca, from day to day, of vast crowds of the faithful, and was honored by such an attendance of our prelates and clergy as was never before present at an assembly of the kind. In many respects, indeed, the gathering was unique even in the history of the Church of God; and in the addresses and papers delivered on the occasion may best be learned the aims, the inspiration and glorious work of this great Catholic Congress.

On the morning of September 4th, the first day of the assembly, the Holy Sacrifice was offered for its success at St. Mary's Church, in the presence of His Eminence, Cardinal Gibbons, the Most Rev. Archbishop of the diocese, and many illustrious prelates and priests, besides the body of the delegates who were to participate in the congress. The Solemn High Mass was celebrated by Rev. E. J. Dunne, of Chicago, with Rev. J. Ballman, of Sag Bridge, as deacon, and Rev. J. P. Dore, as sub-deacon. The discourse of the occasion was made by the Rev. P. J. Muldoon, Chancellor of the Chicago Archdiocese.

On the conclusion of the sacred services the delegates marched in procession to the Art Palace, the Cardinal and other dignitaries accompanying in carriages. These were welcomed at the door of the beautiful edifice by President Bonney of the World's Congress Auxiliary, and other officials. The decorations were rich and appropriate, the colors of the Sovereign Pontiff being in striking evidence.

The first day's proceedings were promptly inaugu-

rated by Hon. W. J. Onahan, of Chicago, secretary of the committee on organization, who said:

"Gentlemen, and I am happy to add, Ladies—for there are ladies among the appointed delegates to the Catholic Congress: It is my pleasant and honorable duty, representing the committee on organization, to call to order the Columbian Catholic Congress, which I now cordially do. The first words to be addressed to you are naturally words of hearty welcome. By no one may those words be more graciously or more appropriately spoken than by the venerable and Most Rev. Archbishop of Chicago."

#### ARCHBISHOP FEEHAN'S WELCOME

"Members of the Catholic Congress—both the ladies and gentlemen composing it:

"It is for me a most happy occasion that it becomes my duty, in the name of the Catholic body of this city, and also in my own, to welcome you to Chicago. You are assembled here from various portions of our country, not only from the parts that are near but also from the most remote. You must have been brought together by a strong, high motive, as you are bound together when you come here by the strongest of all bonds, that of a common faith. You come in the spirit of our faith, actuated, directed by our faith. You come not to question or to affect, in any way whatever, the ancient faith and discipline of the Catholic Church, but you come to discuss some of the great questions and problems of life and of our time that are intimately connected with, and that spring from the teaching of our Catholic faith. There are no questions of our time more interesting or more important than those that are on the programme of the Catholic Congress.

"We have that great question of the independence of the Holy See; you have that great question—one of the greatest of all—that of Catholic education. Then you have the great social questions of the day, the ideas of which have been taken in a great measure, at least, from the encyclicals of our Holy Father, Pope Leo XIII. You come here then with very grave responsibilities. You come, as it were, as the center of the Catholic Church. You come representing its thought, its life, its interests. You do not represent yourselves individually, nor do you represent any special theories or fancies of individuals of our times; but you represent parishes, congregations, bishops, whole dioceses, great states—you represent all these vast and mighty interests, and as a vast body you represent at least the ten million members of the Catholic Church, if not more. You come then as to a great center. You come as brave, wise men, to discuss great questions for the interests of those millions.

"You don't come to please yourselves; you don't come for the mere pleasure of coming, nor for recreation, as so many multitudes are coming just now to our city, though these need not be excluded; but you come principally for that grand, high work that has been placed in your hands of looking after the interests that are involved in some of the great questions that will be discussed and spoken of in this assembly. You assemble here today in a high spirit of loyalty to the Catholic Church, of loyalty to its supreme pastor, Pope Leo XIII. You come together as sons of the great head of the faith. You come mindful that God's Church is your great mother, and, as the loyal sons in a family will always uphold the dignity and honor of the family, so will this vast assembly uphold before the whole world



the honor, the nobility, and the dignity of the Catholic Church. Not less are you concerned for the interests of our common country. The men of other lands are today, and tomorrow will be, looking to the results of this Catholic Congress in Chicago. The world is full of agitation. Men's minds are everywhere active, and men in every civilized land today and tomorrow will be looking forward to know and to see what free men in a free land can feel and think about the great questions that are agitating our times, and that are everywhere pressing for a solution. You have then at heart the honor and the dignity of the Church and of the whole Catholic faith. You will watch over them carefully in your addresses and in your deliberations. We know and believe, all of us, earnestly and firmly, that no word will go out to the world from this Catholic Congress that will wound or offend in the slightest degree the Catholic conscience or Catholic feeling of our people throughout the United States.

"We know that all your deliberations will be guided by that spirit by which you were influenced today. Within an hour or so you have been in God's presence and in His temple, and you have asked the Spirit of God to come down to your souls and guide your deliberations. We all hope that the Spirit of God and the spirit of light will be with you, and that everything you say or do will be guided by that high, strong fidelity of Catholic sons to our Catholic faith, and that everything you say or do will be distinguished by the dignity and the harmony that we have the right, as we have every reason, to expect from this great representative body of the Catholic faith and the Catholic people. You will have the pleasure now of hearing from Mr. Bonney, the gentleman who has been the life and soul of all these

organizations and congresses, except the Catholic Congress, connected with the great Exposition."

Hon. Chas. C. Bonney, who was a non-Catholic lawyer, then delivered what may be termed the "official" welcome. He welcomed the delegates "on behalf of the World's Exposition and the fifty million non-Catholics who loved justice and religious liberty." Cardinal Gibbons also spoke, and on the second day Archbishop Satolli, who represented the Pope at the World's Exposition, greeted the congress in the name of the Holy Father. Other visitors were Archbishop Redwood of Australia, and Count de Kaefstein of Austria. Letters from Cardinals Vaughan and Logue were read.

The various congresses were watched with interest, attended in large numbers, and reported in a princely manner, but none received such marked attention from people and press as the Catholic Congress. From the opening prayer to the last word of the strong resolutions, the halls were filled and seeds were sown that were sure to bring rich fruit.

#### THE CATHOLIC EDUCATIONAL EXHIBIT

The Columbian Exposition gloriously surpassed all former efforts in the same line, and unmistakably the Catholic Church never worked so energetically or displayed herself so conspicuously to engage the respect, admiration, and love of the world as in this exposition. All classes and creeds, some in praise, others in criticism, announced that the Catholic Church had caught every inspiration, and had taken advantage of every opportunity. We feel that this was nowhere more conspicuously patent than in the Catholic Educational Exhibit. Catholics visited the section, and beheld in astonishment the abundance, variety, and general perfec-

tion of the Exhibit. They departed proud that they were of the fold, and silently promised to be more generous in the future in aid of the good cause. Non-Catholics found their way to the Catholic Exhibit, and some willingly, others by forced conviction, pronounced it a revelation, a lesson, and a herculean task wonderfully well accomplished. Among Catholics the Catholic educational display had advanced at one bold stroke the cause of Catholic education a quarter of a century; and among non-Catholics it had undoubtedly dissipated prejudice that in the usual flow of events would not have been obliterated in fifty years.

Listen to the statement of the *Popular Educator*, published in New York: "The parochial school system has scored a point at the Fair, giving much good reason for the erasure of the past criticism that parochial schools teach sewing and catechism. Sewing and beautiful embroideries and water-color drawings are there, to be sure, making the aisle rich with tints, but there is also plenty of good work in the line and apparently according to methods of the public schools." (Nov., 1898.)

*The Chicago Herald* of June 5, 1898, says: "In the southeastern section of the Manufacturers' Building, on the gallery floor, is an exhibit which should attract the attention and excite the admiration of all good people, be they Presbyterians, Methodists, Baptists, or the people who are responsible for the show. The Catholic Educational Exhibit is the feature referred to. It is not extended as a religious propaganda; it is simply a material exposition of what the people of one great faith can do in the way of promoting humanity and the world's progress. All together, when fully installed, the Catholic Educational Exhibit will be one of the most interesting features of the great Fair."

We might quote indefinitely the highest encomiums passed upon the Exhibit from non-Catholic sources, but we refrain, and beg to place before you the kind and strong commendation of Dr. Selim H. Peabody, the Chief of the Liberal Arts Department. From his official capacity and his intimate knowledge with the various exhibits in his department, his judgment implies far more than that of any other.

In his speech of reception of the Exhibit from Right Rev. John L. Spalding, D. D., as President of the Catholic Exhibit, Doctor Peabody was frank and generous to state that he considered the Catholic Educational Exhibit not only one of the choicest of his department, and a revelation to the American public, but also one of the great features of the Exposition. At another date, in response to Most Rev. P. A. Feehan, D. D., who presented the Educational Exhibit of the Archdiocese of Chicago, he said: "It affords me much pleasure to be present today, as I stand before you, the Chief of the Liberal Arts Department, to receive in the name of the great Columbian Exposition the Chicago Educational Exhibit. None save those who have labored in this field can value the vast amount of labor of such an Exhibit, and one so neat, and so tastefully arranged. Without flattery, I can honestly say and feel that the compliment is justly given that the Chicago Exhibit is the gem of my department. We may have different views in school policy, still I feel that all true educators will be greatly benefited by our entire Educational Exhibit. You may see what we are accomplishing and we may examine the result of your school system. The result of such intercourse in the Exposition will be a broader conception of education and a larger love for all who are tending to one end, namely, to make our youth holier, truer scholars, and better citizens."

We feel it incumbent upon us to record the written testimony of the Apostolic Delegate, Most Rev. Francis Satolli, D. D., made after a careful scrutiny of the exhibit. It is as follows: "I admire the evidences of good methods of teaching in so many branches of instruction, but most particularly do I admire the perfection of all the work exhibited. I regard the Catholic Educational Exhibit as the glory of the Church and Catholic Institutions. The whole American country will appreciate it."

### CATHOLIC EDUCATION DAY

World's Columbian Exposition,  
Chicago, 1893.

Most Rev. P. A. Feehan, D. D., Archbishop of Chicago,  
Presiding.

Rt. Rev. J. L. Spalding, D. D., President Catholic Educational Exhibit, Director of Ceremonies.

### ORDER OF EXERCISES

AMERICAN REPUBLIC MARCH—(Thiele).....  
.....Brand's Cincinnati Band  
WORDS OF WELCOME.....His Grace, Archbishop Feehan  
THE CATHOLIC VIEW OF EDUCATION.....  
Most Rev. John Hennessy, D. D., Archbishop of Dubuque  
ORGAN SOLO—Tema Con Variazioni (Mossowski).....  
.....Harrison Wilde  
VOCATION OF THE CHRISTIAN EDUCATOR.....  
Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia  
WHAT CATHOLICS HAVE DONE FOR EDUCATION IN THE  
UNITED STATES.....  
Hon. Morgan J. O'Brien, New York State Supreme Court  
ORGAN SOLO—OVERTURE—"Guillaume Tell" (Rossini)...  
.....Harrison Wilde  
PATRIOTISM—A SEQUENCE OF CATHOLIC EDUCATION.....  
.....Hon. Thomas J. Gargan, Boston, Mass.  
HYMN—TE DEUM—(Holy God We Praise Thy Name)...  
.....Organ Accompaniment  
FINALE—American Airs (Catlin) .Brand's Cincinnati Band

At the conclusion of the American Republic March

by Brand's Cincinnati Band, Archbishop Feehan delivered the address of welcome. He spoke as follows:

ARCHBISHOP FEEHAN'S ADDRESS

"We are assembled today, ladies and gentlemen, in a very noble cause. We are come together as Catholics and as good citizens also. We are assembled as Catholics, deeply and earnestly interested in that great cause—and I may say one of the greatest of causes,—that of the Catholic education of youth. And because we are interested in the matter of education in its great, grand, true sense, therefore are we also assembled as good citizens of the Republic; because we believe most thoroughly that the more perfect education of the young in every true sense is, the more perfect will be the order of citizenship in this great country.

"As we know that the stream coming from the mountain bears with it its own purity and freshness, so this great intellectual training and education of the young, coming from the first fountain and the purest of all knowledge—the fountain of religion—we believe, must give to the young its own freshness, its own holiness, its own beauty, its own completion and finish.

"Within a few months there has arisen here this wonderful exhibition of man's enterprise and genius. Men come from every clime to see it, not only with pleasure, but with wonder. And when we look around and see these wonderful material things, indicating the material progress of the world up to the time of our era, we are pleased, also, to understand and to know that there are signs and proofs of a higher development and of a nobler work than that merely material one, and that is, that during this great Exposition there are so many proofs given of the intellectual, the moral and religious

welfare, and, I may say, progress of man. It is a great advantage to enjoy these improvements of modern times, and yet we know that men might be highly cultivated and highly civilized even without these, as they have been in the past. We know that Plato and Aristotle and St. Thomas never saw a steamer—they knew nothing of the great wonders of electricity, and yet they were highly civilized and cultivated.

“Amongst the wonderful things to be seen here that tend to the higher things of man—to the higher development and the higher cultivation and civilization, I may mention with great and supreme pleasure, that great exhibition of our Catholic schools, of the methods and the systems employed throughout this broad land by the Catholic Church in the education of the young. There could be no higher or greater object lesson than this. We, who have witnessed—have diligently examined—the Catholic exhibition from every part of the country, have acknowledged its excellence. And whoever earnestly and impartially examines even a little of this proof of the methods of the training and education of the Catholic youth, from little children to the highest finish of our schools and colleges—whoever does this earnestly, can never again say, and should not permit it to be said in our generation, that Catholic schools and Catholic education are inferior to any other to be found in the whole country.

“Those wonderful works of this strange city; those great proofs of talent and genius, that have formed the delight and the pleasure of all who have visited this great Exposition—these will soon pass away: in a few brief months there will be none of them here. They will all pass from man’s sight, it is probable, before the snows fall upon the ground here. But we know that

everything that this great Exposition has brought forward and developed, and that it represents, will not pass away; that the higher things concerning the welfare and the benefit of man will not be covered up by the snows of winter, and that they will not disappear. There are many things connected with this wonderful Exposition that will live, not only for our time, but for the generations that are coming after. And amongst the things that will not perish, that will certainly live, not only for our times but for those that come after us, will be the lessons and the results of this grand exhibition of the teachings and the methods of Catholic schools. They will give a development to Catholic education. This exhibition will give encouragement to those who devote themselves to Catholic education. Catholic education will acquire from them new springs of wealth, a new force and new development to increase and spread over the whole land; and we look forward to the time when this wonderful system of education of our schools will be everywhere, and we know that the effects will be holy, beautiful, beneficent; that it will make men wiser and better than they would be without it; that it will make them good citizens and strong and conservative men; that its influence will be for good and for the highest order—that it will be like the beneficent effects of those dews that God sends to make the earth fruitful.

“It is in order to emphasize the great work of the Catholic exhibit, and to emphasize also, this great system of Catholic teaching and training, that those so much interested thought well of having what they call ‘Catholic Education Day,’ and then notified distinguished men and orators, some of them from distant parts of the country to come to speak to you, to say a word of encouragement and advice to all the people—to all of



us, and in a special manner, must I not say, to all those who have made this a possibility amongst us; and they who have made this a possibility amongst us are the members of these great teaching communities that are doing this wonderful work throughout the land everywhere of Catholic education.

"In connection with our interests as regards this great Fair, it will not, I am sure, be considered out of place for me, as representative of the Catholic interests of this great city, to express our thanks to the managers of the Exposition—to the gentlemen connected with it with whom we have had occasion to come directly in contact. All who are interested in the great work of the exhibit of Catholic education have experienced, I believe—I am sure—at every time, the greatest kindness and the greatest courtesy from the gentlemen connected not only with educational matters, but with all the business of this wonderful Exposition. And, therefore, I take the liberty today, in the name of our people of our section, to say this word of thanks and gratitude to all these gentlemen.

"You will have the pleasure of hearing eloquent voices, who will speak to you a good deal better than I can, though they cannot be more interested than I in the great cause of Catholic education."

Director General Davis by reason of his many engagements was unable to be present, and Dr. Selim H. Peabody, Chief of the Department of Liberal Arts, responding to the words of welcome, said:

DR. SELIM H. PEABODY'S ADDRESS

"No one will regret more than I that the distinguished gentleman who stands at the head of this Exposition as the Director-General cannot be present this morning

to accept the thanks which the Archbishop has so courteously presented to him and to his colleagues, and to express to you his gratification at this large audience on this auspicious day.

“The Exposition, which celebrates the coming of Columbus over the water and the discovery of this continent, would not be complete in its recognition, in its preparation, in any of its results, if it should forget the auspices under which Columbus came to America. We remember that, in 1492, the last of the Moors passed away from Granada, and Spain became one kingdom. The last, the long, contest between the Cross and the Crescent culminated in the victory of the Cross in Spain; and the monarchs, who then were united in one family, governing one kingdom, earned the title, which they have ever since worn, The Most Catholic Majesty of Spain.

“Now, Queen Isabella, when she sent Columbus across the waves that he might discover a new continent, or a new way to an old one, remembered that this continent would be peopled with men and women having souls, and she cared for what she understood to be the welfare of these souls, by sending with Columbus the representatives of the Catholic Church, which she loved. I might say further, that no body of people counting themselves Christians has so fully responded to that great commission, ‘Go ye into all the world and preach the gospel to every creature,’ as this body represented before me today. And so we find the paths of the missionaries who went out without force of arms behind them, to open the way before them to other nations; we see them treading their course across these prairies and teaching Indians the way of life. So, while we learn of LaSalle, we remember also Father Hennepin and Père Marquette. So, I say, that this Exposition could

not do otherwise than recognize the force, the underlying powers, the great results which have been brought to America by the Catholic teachers, carrying with them the Cross and the symbols of the Catholic faith. It is not necessary for you to attempt to make any specific ecclesiastical exhibit other than such grand exhibits as you bring on a day like this, when you bring your own highest dignitaries; when you bring those who represent your orders of men and women; and when you bring representatives of your people; bring all those orders who reverence your symbols, who hold your faith—those are your exhibits.

“But I should speak more directly of the Catholic Educational Exhibit. It has been my fortune to look after that in some directions; to see that it had a position and a suitable one; and I have observed the great skill, the wisdom, the patience, the care, the consideration, which have been exhibited by all of those who had charge of gathering this Exhibit, of putting it in place, and of keeping it before this great American people. You have done admirably in all these respects. I think of the hundreds and thousands of fingers and of minds and teachers who have cared for the general exhibit. My friends, I believe we have the most wonderful, as we have the most extensive, educational Exhibit which this world has ever seen. I expect that its influence upon all phases of education will be stimulating, will be encouraging, will be developing, and that your portion of it will receive the rewards which naturally follow from the labors presented in such an exhibit. We rejoice in all its beauty and in all its completeness, in all the great excellence that it exhibits. It will not be necessary for me to enter into detail here. Most of you have seen it; others who have not seen it will take the opportunity





THE PROTECTOR OF OUR SCHOOLS

today to look through it carefully and see what it presents.

"I must then, Your Grace, thank you, in the name of the Director-General for the kind expressions which you have stated for him and for his colleagues, and express my belief that all which you have said in regard to this educational exhibit will be found to come true in the fruitions which are to follow."

#### CHICAGO CATHOLIC SCHOOL EXHIBIT

This Exhibit differed from others in having in its midst the statue of its Archbishop. Pictures of this treasure of art have appeared in so many places as to make its main features familiar; still, that statue must be seen, in the purity of its marble loveliness, to be appreciated for its great artistic merit, and its perfect fidelity to nature. It is His Grace in very truth, only it lacks his tender heart and noble soul, yet the impress of both is visible in the expression of the marble features. The artist had admirable success in catching, without any artificial ideality, the spirit of the double character of father and lord, the tenderness of the one and the dignity of the other, supplementing, indeed, but in no way effacing each other. Pedestals are of small moment perhaps, and yet the beautiful object that is well placed is made more beautiful thereby, so it is not an altogether insignificant fact that beneath the Archbishop's marble feet was a support in perfect taste, and in admirable harmony with the idea of His Grace, as "Protector of Our Schools." The shields, on the base of the pedestal, bore the names of the branches taught in the schools; the front and rear of the shaft were decorated with educational emblems of every variety, from harps to microscopes. The two school children, the boy at the right

and the girl at the left, are truly typical; he, with his eyes bent downward, intent on the things of earth, represented by his book, on which he gazes so earnestly; she, with her eyes turned Heavenward, her expression one of rapt attention to higher thoughts, has closed her book in order to reflect. Thus, with hands outstretched in benediction, stood His Grace of Chicago in the midst of the educational results he had done so much to further. This statue is a work of art and reflects credit on the great-hearted priests who secured it as the central attraction of the gigantic and exceptionally fine Exhibit, which was installed and supervised by Chancellor P. J. Muldoon.

The Chicago space was divided by two broad passage ways, one of which ran due North and South; the other running East and West, joined it at its middle point, forming with it two right angles, thus affording the section three fine entrances at North, West, and South terminals of the passageways; the statue standing at the East point, and surrounded by the fine open space, had the art work of the diocesan academies for a background.

The entrances were elegantly formed by a guard at each side consisting of a tastefully carved, square, oaken pillar; extending from pillar to pillar of each entrance was a head piece of stained glass, framed in harmony with the wood and carving of the pillars, and bearing the inscription: "Catholic Educational Exhibit of the Archdiocese of Chicago"; above this, in a circular frame, and painted on glass, was a picture of Our Blessed Lady, surrounded by a Latin inscription, making the petition, "Blessed Lady, pray for us." From the top of each pillar rose a tall pole bearing a banner; of these there were six, two of the United States, one of Erin, one of Canada, two not national. The last two were of

heavy white watered silk on which handsome designs were painted with water colors; one of them, a contribution of the Dominican Nuns at Sinsinawa, Wisconsin, presented in rich colors, and with artistic taste, a representation of the Western Hemisphere and the American Eagle, surrounded by masses of lovely pansies and exquisite wild roses; the rich gold trimmings and the heavy gold cord and tassels gave the proper finish to the beautiful artistic work: the other was equally rich and beautiful, but the contributor was not named.

The wide area around His Grace's statue was handsomely carpeted, and was adorned with portions of exhibits from the academies of the Sisters of Notre Dame, of Bourbonais Grove and Kankakee, and of the School Sisters of Notre Dame of Longwood. At the right and at the left of the statue were alcoves, divided by low partitions, and containing the exhibits of all the academies of the archdiocese, also Miss Starr's art display, and the exhibit of the Ephpheta School for the deaf and dumb.\*

The parochial school work presented to public judgment in the Catholic Educational Exhibit had, without the exception of a single paper, the features that an exacting and experienced teacher would wish to see in such work and yet would be surprised to see presented in such perfection. These features were neat, correct and beautiful penmanship, exact and original expression of ideas and facts, orderly methods of arrangement, and the manifest reserve power of a thorough information which knows more than it tells; also a decided, unmistak-

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\* As the exhibit work was voluntary, all the schools of the archdiocese did not participate. The exhibit embraced the work of sixty parochial schools, one college, nine academies, two houses of the Good Shepherd, two orphan asylums, one Ephpheta school, and one infant asylum.



able and admirable mingling of love for God and for country. The cross and the flag, religion and patriotism, Church and Country, these emblems, standing for these lofty sentiments, were on every map and in every volume; the inspirations awakened by them breathed in every paragraph; and reverence for the sacred realities of faith and patriotism stamped every object in the Exhibit with the united characteristics of their holy partnership.

In fact every argument against parochial schools, every belittling assertion regarding them, every fault found with the methods pursued in them, every adverse criticism of their relation to the nation, found a refutation, a contradiction, a correction and a denial in the Educational Exhibit. In all truth it can be said that the Catholic Exhibit during the World's Columbian Exposition was the greatest, the most imposing and impressive manifestation of the love of American Catholics for education that this country had ever seen.

## CHAPTER XX

### HIS LOVE OF IRELAND

**SPEECH ON MOORE—SERMON ON ST. PATRICK—SPEECH IN ANSWER TO THE TOAST: "THE CATHOLIC HIERARCHY AND CLERGY IN IRELAND"—HIS LOVE FOR THE IRISH SOCIETIES—COLONEL FINERTY'S COMMENT—HIS LOVE FOR AMERICA—THE TRUE AMERICAN—HIS LOVE FOR THE AMERICAN FLAG.**

As an Irish patriot, Archbishop Feehan had no superior among the men of his race, whether clerical or lay; he loved her ancient religion, her history, her language, her music, her oratory, and her song; he sympathized with her aspirations and never hesitated on proper occasions to lift up his voice against the crimes and intrigues of her oppressor. Who that heard him can forget, while life lasts, his noble address as chairman of the Moore anniversary celebration held in Central Music Hall, when he placed before the great audience the question of Irish independence in language at once simple and sublime?

We take great pleasure in being able to reproduce the speech, which will serve to keep the good Archbishop's memory green in the hearts of his kindred people.

"Ladies and gentlemen," he said, "we are assembled tonight on an occasion that is most interesting. A year ago we met here to commemorate almost the centenary of Moore, the great Irish poet, and having had on that occasion the pleasure of saying a few words to those who were present, I think I expressed a thought that such meetings might take place, at least occasionally, with pleasure, and likely with profit in many ways to

all of us. It was a very sincere pleasure to me when I learned the idea was taken up of continuing the meeting of last year by having a meeting this year to continue also the memory of the Irish poet.

"We meet together tonight with a view and a desire of originating the work of erecting a statue in some public place of our city to the memory of Moore. In doing this we are entirely in accord with the feeling and the sentiment of men in every age, so far as time gives us any record. All men and races have desired to commemorate in some substantial way, so far as they could, the memories of their great men—great in whatever way it may have been, great soldiers, great orators, great poets and the like. Even in the ruins of some of the ancient cities of history explorers in our day find monuments erected ages ago to the memory of some great man. We have already, as you may have noticed, in some of the parks of our city monuments of this kind suggested by the sentiment of the people, to whom the man whom they represent belonged. We have the monument of the great German poet, Schiller, and of the great French explorer, La Salle, the great Scandinavian, Linnaeus, and others, and why not somewhere, as we pass by, cannot we look upon some monument of some great man of our race?

"There have been in the history of Ireland many men who were great in the various degrees and ways of greatness. As yet, among us in the new world, we have made no effort to commemorate and perpetuate their memories. If we go back, even to the later centuries, how many and many a distinguished name can we find to whom we would be glad to build a monument. But some one may say to me: Why build monuments to men whose lives as a rule were failures? The

greatest Irishmen for many generations did not succeed in their efforts for their cause, notwithstanding they had great genius, great talents, great courage, and great devotion to their country. Their lives went out in defeat, and some say, why build a monument to a defeated hero?

“Neither you nor I will, I am sure, admit the truth of this. Men have built monuments to great men even though they did suffer defeat. We glance back through the ages and were not those Greeks, who died at Thermopylae in defense of their native land, nobler than the hosts of Persians who destroyed them? What name more illustrious than that of the great Roman general, taken captive, defeated in battle, and brought in chains to Carthage, and when he was ordered from thence to go back to his native place, to Rome, to make a treaty of peace with his enemies? He went to discharge this mission, and when he stood among his fellow-countrymen in the Roman senate, he said: ‘You must not make the treaty;’ and he went back to chains and to die in torture, because he had promised he would not, and did not, break his word, and the world from that time to this has honored the memory of Regulus.

“We read with great pleasure how that same senate in Rome’s splendid day voted a triumph to a defeated general because he had not despaired of his country; and so would we, so far as we could—so at least we ought—build monuments even to men who were defeated because they did not despair of their country. They were men who believed and acted upon the great truth, a truth that can never perish, that

Freedom’s battle once begun,  
Bequeathed from bleeding sire to son,  
Though baffled oft, is never won.

“When we reason thus and desire to erect monuments to the great of our history and our race, and when we show our patriotism, our love of country in this manner, let no one say, as none can say with truth, that because we are devoted in this manner to the land of the forefathers of many who are here, that we are therefore less loyal to the country of our adoption, for this would not be true; for the man who is most devoted to the country of his birth, or of his forefathers, is the man who would be most devoted to the country of his adoption.

“If we can imagine for a moment some man, who has in his heart no love for his native land, a man who does not love in his very soul the place where he was born, the home of his forefathers, of his kindred, of his race, he is as selfish as he is a heartless and soulless man. He is a man whom men would not respect nor honor, but dislike; he is such as the Scottish bard describes as one who ‘goes down to the vile dust from which he sprung, unwept, unhonored, and unsung.’

“We desire then to honor the memory of a great man; a man who was great by reason of his gifts and of his genius; for no one can question the genius of Moore, the Irish poet; and the greatest and most capable have placed him as a living force among the great, not only of our time and all times, but among the greatest lyric poets of all nations. When I said a few words a year ago, I think I expressed the wish that Moore’s melodies would be cultivated; that the young who learn music would be taught to sing those beautiful Irish airs to which Moore’s melodies have been adapted. It is not, I think, generally so; and if we try to find a reason why we love the music of France, of Germany, of Italy, and justly so—magnificent music—why not love the music

of Ireland? We may, perhaps, find a reason in this: that Ireland for many generations has not been great and prosperous as other nations, and unfortunately, it is human nature to bow down before and to worship material greatness and success, and men do not realize that something which is infinitely higher than material greatness—that greatness of spirit and of soul, like the soul of Ireland, which has never lost its faith, and never yielded up its spirit and its desire for independence.

“And there may be, perhaps, another reason. There may be some who are influenced by the English tradition regarding Ireland. This tradition is a false one. It would decry and make little of everything that is Ireland’s, and some perhaps may be weak enough to yield to this base tradition.

“We know very well that when England, being stronger than Ireland was, destroyed her temples and her monuments, she also robbed her of her jewels, and then placed upon her shoulders a robe of mockery, and attempted to point her out to the derision of the nations, and said: ‘See how poor she is now, and how ignorant her people are’—when she had made them so. This tradition, which has been a false one for three hundred years, we, in our day, should not yield to, and the time ought to come when all should know better and should resist it honorably in every way they can.

“We all believe, as we hope, that the long, cruel night of darkness and oppression has passed away from Ireland. We hope that we will behold the dawn of a day that will be a bright one, and, in the fulness of that day, when it comes, may we not wish, as I trust the Irish people will strive, to inscribe the tombs and to build the monuments of their great men, and that in that day Moore’s melodies may be sung with pride all over the earth in the homes of our music-loving people.”

However, Archbishop Feehan manifested his great love for Ireland not only in words but also in deeds. We already referred to his activity at the Council of Baltimore in behalf of the Ancient Order of Hibernians and may also call the reader's attention once more to the memorable speech delivered by the Hon. Henry F. Sheridan, at the time of the Archbishop's return from Rome. Archbishop Feehan was always deeply interested in the Ancient Order of Hibernians and was its National Chaplain for many years.

The only manuscripts, aside from his official papers, that were found among the Archbishop's belongings after his death, was a sermon, on St. Patrick, and some notes for a patriotic speech on Ireland. The sermon was first delivered on St. Patrick's day, 1862, and had apparently been used since many a time with various modifications. The text is: "*Ecce Sacerdos magnus*" . . . etc. The sermon:

"These words read in the liturgy of the Church—these solemn ceremonies—the numbers congregated here—proclaim that we celebrate no ordinary festival—but it is one that to you needs no explanation. The festival we celebrate is to honor St. Patrick, the apostle, the patron of Ireland. It is one that enkindles all our faith; that brings before our minds the memories of other days, the brightest images, the fairest associations of the past; one that brings us back to other times and other scenes in a far-off land, where today upon ten thousand altars the name of 'Patrick' is pronounced with reverence; where with the music of ten thousand choirs the fervent prayers of millions ascend to heaven to our King, God, Who sent the great apostle and sealed the covenant with their fathers and made them sharers in His benediction. No other festival is so universally celebrated,

no other evokes so much enthusiasm. Because no other people has been scattered through the world as the Irish, no other has so singular and eventful a history.

"Ireland is small compared with other countries; it is but a speck on the surface of the globe, yet it has a history of many centuries and one that is an object not only of curious research but of interest to most other nations of the world. Today her children are congregated in every portion of the globe; they are found by the Ganges as by the Mississippi. Today they search for the shamrock under polar snows and the sands of the Equator. Some are honored, ennobled in the courts of the Old World; some occupy places in the councils of the New World. Some are watching beside the camp fires, perhaps dreaming how they will achieve a future for Ireland. But from every point within this wide circumference their hearts today turn as to their center, to the emerald isle of the ocean, their beautiful, but persecuted mother.

"Love of country is one of the noblest emotions of the human soul. And why should we not love Ireland? They sometimes tell us that she has no history, nothing in which we can glory, nothing to justify this enthusiastic devotion of her children. But I need not tell you how false are these assertions.

"Our Island was civilized and had a history and a glory centuries before most modern nations had an existence, and of this, no matter what may be said to the contrary, there is more than sufficient evidence. The spoiler indeed was stronger than we were and robbed us of almost all the records of our glory and when we would speak of the actions of our forefathers, attempted to decry us as impostors. But they could not destroy all; for though the parchment should be shriveled to ashes in the



flames, though the sceptre should be stricken from the Monarch's hands and the crown torn from his disheveled head, still the memory of facts will live and the traditions of a people are indestructible; and the names of places and of families, the hills, the cliffs, the valleys of Ireland strengthen this memory, confirm this tradition: 'that our forefathers came from the East, from Phenicia, through Spain more than three thousand years ago, not long after Moses brought the Israelites out of Egypt, about the time that Cadmus introduced letters into Greece; that they had a written language and laws and civilization.'

"It was long before the Roman ruled the world, before Greece became the seat of science and of learning, before the hunter of Northern Asia directed his course to the West; when Siberia was still shrouded in untrodden snow, when neither Russian nor Moscovite was known; centuries before the swarms of Asia emerging from their hills and plains, traversing a pathless forest and a mighty waste, found themselves some in Scandinavia and some further South, where their descendants under the name of Saxons afterward held their sway. All these were different from our fathers. Their gods were not the gods of Erin; their language was not the same, nor were their manners and customs.

"The worship of Ireland, the pagan, was comparatively pure. It was the fire worship of the Phenician. She had a regular government, a monarch, a legislative assembly and written laws; and it was a singular feature of these laws that not one of them decreed punishment of death; the offender was punished by a fine in proportion to his offense. And this tenderness for human life evidently, was not a characteristic of a barbarous people.

"I would wish to dwell upon the history of our forefathers, upon the civilization of ancient Ireland, if time permitted and this were the proper place. But there is one great fact, peculiar to our nation, which I cannot leave unmentioned. All other nations, whether civilized or barbarous, persecuted the first apostles of Christianity amongst them. They who preached the faith, generally did so at the sacrifice of their lives. The seed was to be watered by the tears of the sower, and the germ was nurtured with his blood before the plant could flourish. But to this, Ireland is a splendid and solitary exception. Her soil would seem to have been already prepared for the seed; the island of shamrocks bloomed in the verdure of cultivation, the venom of religious hatred and persecution did not exist there.

"Like the other nations she was still in darkness, yet she had the twinkling of science to adorn her firmament, and her mild mythology would seem to have caught some rays from the sun of justice, which it reflected, though imperfectly, on her children. The day star beamed upon them and they began to behold the light approaching from the East. It may be that the mists of the ocean served to refract and mellow the glories of the rising sun and that having been long accustomed to a little light they were better prepared to endure and to examine that brilliant orb which now rose above their horizon in the gorgeous majesty of truth. Whatever may have been the cause, the fact is certain: Ireland did not slay her apostles. It was reserved for that nation which was barbarous when she was civilized, for England, to give a martyrology to Ireland. So it was in Erin 1,400 years ago; but she is about to witness a change, to assume new robes of loveliness, to become the very center of truth and science.

"A captive youth is guarding flocks upon the hills of Ulster, far from his own bright home in the sunny land of Gaul, for this was most probably his birthplace. In the solitude of the mountains, in the caverns of the forests, in summer's heat, amid the winter's snow, in the sunshine or the storm he keeps anxious and faithful watch, and yet he finds leisure for holier watches and holier vigils and if he sighs for his deliverance, he prays, oh! how fervently, for the liberation of his masters. His captivity ends at length, he has been restored to home and to kindred; and when we next behold him, the scene is changed indeed. It bursts upon us like the dream of the imagination, or like the vision of sleeping Israel, or like the light of God flashing upon the eyes of Saul, when 'the lion was changed into a lamb.'

"Ah! who is he that stands upon the hill of Tara so venerable and with looks of majesty—amid the assembled great ones of the nation where once he had been a slave—the shepherd's crook is transformed into a crozier—the guardian of the flock of Milcho is become the shepherd of the fold of Christ!

"It is Patrick the captive, now a Bishop and Apostle.

"Years have passed, but they were years of study, of toil, of labor. Patrick never forgot the scene of his sufferings, the vision of his earlier days; and he heard 'the children of Erin from their mother's wombs calling on him to come and deliver them.' He did not go forth unauthorized; his mission was from Him Who commanded the fishermen of Galilee to preach His Gospel to every creature. The same God had whispered to the soul of Patrick: 'Go and preach My faith to this nation, to this people of My choice and I will be with you and them to the end.'

"And at Rome, the city of martyrs, where Peter was

crucified, at Rome, the center of Catholic unity, Patrick appeals to Celestine, the successor of Peter, the Father of the faithful, the Vicar of Christ and Visible Head of His Church on earth, and from him he receives his mission for the conversion of Ireland. So ancient is our connection with Rome, and from that day to this it has never been severed. So with a power greater than Elias, bearing a commission more glorious than that of Moses, inspired with a wisdom and an eloquence more captivating than the strains of the prophet king, he comes, an Apostle, to awaken a nation to a new life.

"Need I mention details with which you are all so familiar; need I tell you of the Easter even when he kindled the sacred fire, emblem of a diviner light which the blood of centuries could not extinguish; need I tell you of Tara, its Monarchs, its Druids, etc.; of the multitudes who listened; how with words more sweet than the murmuring waters of their own fountains he persuaded, convinced them; how the druid worship disappeared before the Cross and temples to the living God rose up as by enchantment? Patrick has made the solitude to flourish; he made a garden of the wilderness; he transferred the glory of Libanus and Carmel to the Irish vales, where religion and virtue found a sanctuary and a home; he made Erin the garden of the universe, the Spouse of Christ, he made her shine as a light among the nations.

"A noble race became his children and the truths of faith were implanted deeply; and with prophetic vision, perhaps, he foresaw that neither length of nor strength of temptation, nor might of persecution could ever destroy or weaken that faith, but that it would go down unsullied through the generations, guarded by courage, constancy and magnanimity.

"Oh! land of my fathers, how beauteous were your hills, how lovely were your valleys, how pure were your streams in that day before the eye of Heaven. The hand of the spoiler did not desolate your fields; the foot of the stranger (Saxon and Norman) was not upon the necks of your children; the sword of the persecutor did not stain your temples with blood, but flourishing in beauty, lovely in peace, decorated with virtue, you were the gem of the ocean, the sanctuary of truth, the ornament of the Church of God.

"Oh! it was a bright and brilliant chapter in a nation's history, and would that I might close the narrative here, —for scenes of aftertimes rise before the vision, scenes from which the mind recoils; the land is convulsed, the horizon is darkened, the storm gathering in the distance then bursting with terrific fury and the sun of Erin's glory seems setting in a sea of blood.

"The Dane came there, the pirate sea-king from the North. This was the beginning of the storm, but its violence was checked for a while. You have read of the Good Friday when the Danes, flushed with success, met the Irish on the plains of Clontarf. The Irish were victorious, the Danish power was broken forever, but the strings of the harp gave only the note of lamentation and the green flag floated in the imperfect triumph of a joyless victory. The grand old Monarch, Brian Boru, had been slain as he knelt before the crucifix, thanking God for the triumph of his people.

"And then came a later time and a fiercer storm and a more unrelenting enemy than the Dane; there came the stranger from a hostile land with tyrant rule and savage laws and the fanaticism of a hostile creed. And this was no passing blast, no gale destroying for the moment; it was the hurricane of centuries that swept

the land, and old men fell and young men in the pride of manhood, and there were virgin martyrs and the fight was lost or won; and the cloister was in ruins and the sanctuary was desecrated and the faithful people had no temple for their God, but under the broad canopy of heaven the rude stone was the altar on which the Spotless Lamb was offered. And the children of Ireland were hunted as wild beasts and their bodies fed the vultures; and their bones whitened, shroudless and coffinless in the hills, and they were cast into the gloomy prisons and fetid dungeons and perished amid the rocks and caves and caverns, until the liberties of Ireland were destroyed and her children reduced to slavery.

"She was seated in the dust, her glory tarnished, her face bedewed with tears; the testimonies of her greatness were torn away and destroyed. She was sprinkled with obloquy and strangers were brought to laugh at her woe, to mock at her affliction. Her proud neighbor plundered her of her jewels, then flung the garb of folly on her shoulders and pointed her out to the derision of the world. Yet, there is no stain upon the fair brow of Ireland; in the unequal and unparalleled struggle of seven hundred years she has never yielded; she has saved her honor; she has preserved her national virtue and the lamp of faith burns there as bright today as it did when Patrick and Bridget and Columba were its guardians.

"Oh! surely Ireland has a history. She has much in which we can glory, she has enough to explain the enthusiastic devotion of her children. And we, though at a distance, should not be cheated out of our recollections; today at least we can recall the memories of our native land. We can hear the sound of our fathers' voices from their Irish graves and though that sound

be but an echo that we gather from the ruins of the tomb, still we love to hear it and it reaches to our souls and enkindles in them a love for Ireland and a devotion to her traditions and her faith. And hence, this day should be for us not only a national, but also a religious festival. And before you leave the temple, will you not pray to the God of your fathers, that you in your day may be worthy of those who are gone before you? Oh! I trust in God, there are no recreant Irish here!

“Pray not alone for yourselves, pray for your children who will take your places, that they too may be worthy of their race; that they may never blush for Ireland; that Ireland may never have cause to blush for them. Oh! wherever they may be, may they so uphold the honor of the old land, that she might clasp them to her bosom and with pride claim them as the children of her children.”

We also have at our disposal in the Archbishop's own writing some notes of a patriotic speech delivered by His Grace, we know not on what occasion.

“Gentlemen:—I rise with more than ordinary feelings of pride and pleasure to respond to the toast you have just pledged. I feel proud and pleased because of those whom I see around me here; because of the manner in which you honor the day we celebrate; because you proclaim your devotion to the country and faith of your fathers, when you honor those who have been the noblest defenders of both.

“When you mention the Catholic Hierarchy and Clergy of Ireland, what a crowd of memories rise and circle round the soul. It brings me back to the time when I felt the breezes of the hills and inhaled the fragrance of the valleys of my native land; to the time when I listened with awe, yet reverence to the teachings

of venerable men; to the years spent beneath the shadows of the ruined castle of the Geraldines, the great school of modern Ireland.

"It brings before me the vicissitudes of Ireland's history, her glories, her triumphs and her sufferings from the hour that St. Patrick kindled the sacred fire near the hill of Tara to the present. I think of the time when she was shrouded with the drapery of death, yet wanting but the living voice that could impart the quickening spirit. The voice spoke, and I behold the bonds loosed, the winding sheet cast aside, and the nation rising from the grave in all the glory of her resurrection and appearing in her new light, beautiful almost as paradise on the morning of creation.

"Ah! that time was she truly the fairest gem of the ocean, the brightest ornament of the Church, when her illustrious children—the Hierarchy and Clergy of those early days—were the princes of civilization, the sages, the legislators, the apostles of Europe.

"Here I need not mention their names, I need not relate their history. Christianity bears testimony to the facts; their names are in the book of life; their deeds are written in the archives of Heaven. It was a grand, a glorious chapter in the nation's history. But the fair vision of those early days fades before the dark picture of those that succeeded, which exhibits the land convulsed, the storm gathering, then bursting in its fury, and the sun of Erin's glory setting in seas of blood. Of the tree of knowledge there remains but the shattered trunk; the branches and leaves are torn off and scattered. The bark of faith is laboring in the billows; its sails are crimsoned, its masts are shattered, it seems to sink into the flood. But no, it rises over each coming wave and the sacred standard is still visible; the sacred treasure does not perish.



“And it was no passing blast, no gale destroying for the moment; it was the hurricane of centuries that swept the land, and brave men feared, not indeed for life for they gave it freely in the struggle, but for that which was dearer to them, for the faith of St. Patrick, for the birthright of their fathers. The old men fell and the young men in the pride of manhood, and there were virgin martyrs, for the cloister was invaded and the sanctuary was desecrated. The bloodhounds traced the victims to the wilds of the desert, to the caverns of the mountains. Oh! this is a bloody picture, yet one of the grandest in the book of time. The people yielded not, they did not sacrifice their birthright, they did not abandon their holy faith. For them there was no death more glorious than to be buried beneath the ruins of the altars of religion. At home they were faithful until death and to other lands they bore the sublime motto: ‘Semper et ubique fideles.’

“Honor to the heroes who preserved untarnished the glory of the sacred Isle. Honor to the Catholic Hierarchy and Clergy of those stern times. Nobly did they discharge their duty; nobly were they sharers in all the perils and sufferings of their people. In the forests, in the caverns, in the battle strife, in exile or flood, the Irish priest was with his people. He blessed the banner of the patriot, whether in his native land or there on the red fields of Europe, he avenged the wrongs of ages on the oppressors of his race and faith.

“The storm is passed, the scene is changed again. The tree of knowledge, of science, blooms as in the olden times; the branches may have been cut away, but others strong and fresh have grown from the aged stem. The rivulets were dried up for a time, but the source of the fountain was not dried. The rays may have been dimmed

but the lamp of faith still burns with as pure a luster, as when St. Patrick and Columba and St. Bridget were its guardians. Yes, even though clothed in suffering and poverty, the faith of Ireland was dearest to her children, and fairer to their eyes than the brightest diadem that ever glittered in imperial coronet. And well might it be so, as it shed a luster over her greatness, it encouraged her in her struggle, it even cheered her when she fell. And today it beams over the land, the Cross glitters from the lofty spires, the people assemble again in noble temples to adore the God of their fathers.

"We ourselves have witnessed the second resurrection of Ireland. We can bear testimony to the noble efforts made in modern times to revive the ancient glories of the land, to build up the ruins of a thousand years.

"Honor to the men who have been the great agents in this mighty work. Honor to the Hierarchy and Clergy of Ireland!

"The Irish priest has watched over the faith of Ireland. He has been its faithful minister at the peril often of the sacrifice of his life. He has done more. He has written the record of his country's glories and of her wrongs. His hands have touched the lyre and swept the harp strings. He has tuned the feelings in his soul to music soft as the murmurs of Erin's fountain, or wild as the war-cry of her clans in battle. He has taught the people the undying principles of religion, of liberty. He has pleaded the cause of the injured poor in the face of the oppressor. He has never been afraid of the frown of the tyrant.

"He may have studied in the greatest schools, he may have filled the highest places in the Academies, his brow may be encircled with laurels, he may have won the

highest triumph, those of the superior mind, but there is no pride of caste, no pride of intellect, no assumption of superiority. He enters the cabins of the poor, he consoles, he encourages them. He understands them. He can enter into their feelings. He can sympathize with them in the day of distress, in sickness; in the fever-shed, where the atmosphere is pestiferous, he is present even though he feels that he enhales the poison. He is not afraid. He does not imagine that he is performing an heroic act; it seems to him an ordinary duty.

"Oh! how few except those that have seen or experienced it, can appreciate that sublime sentiment of the beautiful song in which the peasant speaks of his priest: 'Who in the winter night . . .' etc.

"But if he is the consoler of their sorrows, he is also the sharer of their joys. At the marriage feast, at the christening, his presence is the signal of peace, of joy; in a word, in every place, at every time, in every circumstance, that feeling comes gushing from the rich depths of the Irish heart. He is ever and always 'the Soggarth aroon.'

"Long, long may it continue so; long may the people of Ireland repay a faithful priesthood with so devoted an attachment. Long may that priesthood watch so disinterestedly over the faithful people."

Another proof of the Archbishop's love for Ireland may be deduced from the action of the United Irish Societies and the words of their spokesman, Colonel Finerty. When the executive committee of the United Irish Societies met on the night of July 12, 1902, to make arrangements for their annual demonstration on August 15th, the meeting adjourned on learning of the death of Archbishop Feehan. Colonel John F. Finerty, who made the announcement, eulogized the dead prelate

in eloquent words. He said that Archbishop Feehan had always proved himself a sincere lover of Ireland.

"His heart and purse were always at the service of the land that cradled him. While he was known and respected generally as a distinguished Churchman and conspicuous for his learning and piety, those engaged in active work for the cause of Ireland had a close acquaintance with him and always knew him as a man whose devotion to the old land had never faltered. His last public utterance, perhaps, was a letter in which he gave his encouragement and benediction to the United Irish League."

#### HIS LOVE OF AMERICA

However, the intense affection of Archbishop Feehan for his native land did not in any way interfere with his devoted patriotism for the land of his adoption. He was fond of repeating this sentence: "The love of the son for his mother does not preclude his love for his wife. On the contrary, if he is a good son, he will also be a good husband." He knew Ireland, with its trials and the unjust restrictions by the British Government, and consequently rejoiced in the freedom of man and of the Church in the United States. Unfortunately with the exception of the frequent references in speeches and sermons from which we have quoted, there are no written records that preserve his public utterances in this regard. If it is true that he is the best citizen who fashions others in such a manner that their lives will give vitality and stability to the government, then surely Archbishop Feehan must be ranked high among the most loyal subjects of the Republic. His whole life was spent in making men realize that in all their actions they are responsible to God. This

especially in a Republic is the foundation of all else as far as the morality of citizens is concerned. Frequently he said:

"Our non-Catholic brethren do not understand our system of education or our desire to form a clear and correct conscience in the hearts of our people. If the conscience is correctly formed all else will be right. The only thing that the United States need fear is corruption of morals. Our institutions will deteriorate and our flag be lowered, unless we have men who fear and love God. A good Catholic is always a good citizen, for he is obedient to law, believing that all just authority comes from God. Far better to vote for and place in office a decent and God fearing non-Catholic than a Catholic who neglects his religious duties."

Archbishop Feehan had a constant fear of the so-called professional Catholic and said, "he is a nuisance in every community." To such men he gave scant notice and always suspected their motives. He thoroughly despised those who endeavored to grow fat on their Catholicity. He called such a behavior, "a sort of sacrilege."

On one occasion when asked his opinion of a speech that had received much publicity and in which very vehement protestations of patriotism had been uttered, he said: "No doubt, it will be read widely and favorably commented upon, but I do not relish such speeches. It seems to me the speaker went too far in professing his loyalty and the patriotism of his fellow-Catholics. It seems to me, it smacks of apology and in a delicate way insinuates that we Catholics are perhaps different from other citizens. I refuse to accept such a position. I am of my own choice simply an American citizen, with no explanation or apology." Then he went on to show

how in every war, in every epidemic and disaster, and above all in every moral issue, Catholics had always proved their undying loyalty to the Republic. "Let them," he said, "scrutinize our works and we will stand by the verdict. To wave the flag too often and too violently, to prate too much about patriotism and to seek to force our patent claims too often, does more harm than good and, I believe, weakens our position. I may be wrong, but such are my views."

On another occasion he said: "It is surprising and disheartening to find otherwise fair and apparently educated men give countenance to those who calumniate us, and who seek to isolate us in politics, in the professions, and even in social life at times, because we profess the Catholic faith. One would not wonder at such actions in the rabble and mob, but it is difficult to analyze this seemingly ingrained repulsion to all things Catholic. They praise our organization but vilify the officials and members of the organization. Though, perhaps it is not so strange when we consider that there is a personal devil who is ever striving to sow discord; or when we remember the unfair and biased group that has written all that is called history, much of which is false, during the last three hundred years; or when we call to mind the fact that the great missionary people, whose blood has so largely entered into the fabric of America, were first robbed of their educational rights and then passed around the world as examples of ignorance, cultivated and fostered by the Catholic Church. Perhaps we too, if we had been deluged as they have been with misinformation, and if a false erroneous conscience had been made for us; if only vile books had been placed in our hands, would be no fairer. As I see it, we must be patient, await the rewriting of history and in the mean-

time trust in God. We must make our lives so fair, upright and moral that even the most prejudiced will be forced to admire us. Many of the most violent against every thing Catholic are, I believe, sincere but misguided and we must exhibit the charity of Christ in dealing with them."

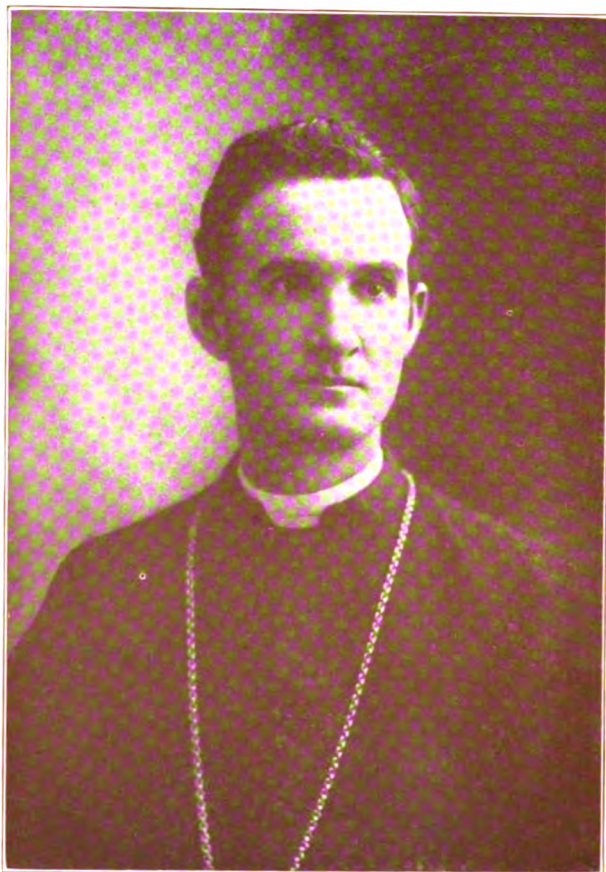
On one occasion many church societies came to greet the Archbishop, carrying their banners and national flags through the streets of Chicago. Through some oversight there were but few American flags and those were at the end of the line and the Archbishop could not see them. He sent for the one in charge of the parade, and said: "I do not see any American flags, how is that?" The priest replied that there were several in the parade but all happened to be scattered through the second division. To which the Archbishop said: "Father, we are Americans and our flag should always have the most prominent place. I know it was only an oversight in the hurry of formation but others may not think so. I will wait here until the bearer of the flag of our country takes his proper place at the head of the procession."

No better words could I find than the following, to express the real sentiments of Archbishop Feehan towards his country:

"Thou, my country, write it on thy heart:  
Thy sons are those who nobly take thy part.  
Who dedicates his manhood at thy shrine,  
Wherever born, was born a son of thine."







THE RIGHT REV. ALEX. J. MCGAVICK, D. D.  
In the year 1899

## CHAPTER XXI

### BISHOP ALEXANDER J. MCGAVICK'S CONSECRATION

ARCHBISHOP FEEHAN'S FAILING HEALTH—CONSECRATION OF BISHOP MCGAVICK—THE DINNER—SPEECH BY THE ARCHBISHOP—SPEECH OF BISHOP MCGAVICK—ILLNESS OF THE NEW AUXILIARY—PETITION FOR OTHER AUXILIARY.

ARCHBISHOP FEEHAN was in his seventieth year when, failing in health, and pressed with the constantly multiplying cares of the archdiocese, he asked Rome for an episcopal assistant. In answer to this request the Rev. Alexander J. McGavick was chosen auxiliary bishop of the diocese and consecrated titular Bishop of Narcopolis, May 1, 1899. The consecration took place in the Holy Name Cathedral. The Consecrator was Archbishop Feehan, assisted by Bishop Dunne, of Dallas, and Bishop Ryan, of Alton. The sermon was preached by Bishop Spalding, of Peoria.

At the banquet which followed the consecration, Father Kelly, toastmaster, proposed the health of the Archbishop who, in reply, gave a beautiful speech on the work the Catholic Church had done in Chicago during his administration. The Archbishop spoke as follows:

"Most Rev. and Rev. Fathers:

"I thank you most cordially for the very kind manner in which the toast has been received. Now permit me to take a brief glance at the Archdiocese of Chicago for the last few years. It will explain the solemn and beautiful ceremony of this morning, and why you are assembled now.

"Less than twenty years ago Chicago was supposed

to have a Catholic population of about two hundred thousand. Now, at a moderate estimate, it has more than six hundred thousand. For this rapidly growing number of people it has been necessary to provide everything pertaining to their religion. Churches had to be built everywhere. And lest this labor would in time become fruitless, schools had to be provided for the Catholic education of the young. Then, so far as means and circumstances permitted, it was necessary to care for the weaklings of so large a flock; for the helplessness of infancy, for the feebleness of old age, for the orphan and dependent child, for the sick and suffering, for the erring and unfortunate; to provide training schools for the growing youth.

"The secret of the work so far done, I think, lies chiefly in this, that in all those years there has been an entire unity, an unbroken harmony between the authority of the diocese and the clergy. I have had an unchanging trust and confidence in the priests, and I have good reason to believe that trust and confidence have been mutual. Then, there were the great teaching bodies and the number of devoted religious who gave their whole lives to the various works of charity.

"And so, as the years passed, this work of religion went on, quietly, peacefully, laboriously. There were no failures; everything undertaken has been carried to a successful issue.

"And today, looking out upon the whole work done, one is inclined to apply the words of the great Latin poet, '*Tanta molis erat Romanam condere gentem.*'

"In the splendid day of ancient Rome her consuls were warned to see that the Republic suffered no detriment. A bishop, admitted to a share in the government of that world-wide Kingdom, the Holy Catholic Church, has

a care and a responsibility that no Roman consul ever had even in Rome's palmiest time.

"And thus when the work of the Archdiocese of Chicago became so great that it would be very difficult, if not physically impossible, for one person to attend to it properly and its various necessary details, the situation being made known to the Supreme Pastor, Our Holy Father, the Pope, He graciously granted the request made for assistance. He appointed an Auxiliary Bishop, and in the person of one who for several years has been known amongst his brethren, as a priest zealous and devoted to his priestly duties, one of studious habits and unaffected gentleness of character. He comes today into a higher place, and filled with a new spirit, since we are assured, 'Vos posuit Spiritus Sanctus Episcopos regere Ecclesiam Dei.'

"And now the work of religion will continue. And as Chicago is becoming one of the greatest cities of the world, in population, in civic and commercial activity, so, with the blessing of God, we will labor together to make it one of the greatest centers of Catholic life and strength and energy in the whole world."

To this speech of Archbishop Fechan Bishop McGavick replied as follows:

"Permit me in the first place to thank you, Most Rev. Archbishop, for the kind words you have just uttered. They are a source of strength and encouragement to me, and I shall remember them with pleasure as long as I live.

"I desire likewise to thank you all, prelates and priests, for the honor of your presence at the ceremony today. You have come from the weary rounds of pastoral toil; many of you, no doubt, have laid aside pressing and important work, and some have journeyed from remote

places, bearing the fatigues of long travel in order to be here. These inconveniences and sacrifices cheerfully endured demand from me an expression of gratitude, a sentiment which I feel deeply and sincerely towards you much more so than any words can tell.

"The honor, however, which this large and magnificent presence implies I do not claim as mine. I realize fully that there are reasons, other than personal to me, why so many distinguished prelates and such a multitude of priests should gather here on this occasion. The consecration of an auxiliary bishop for any diocese is a matter in itself diocesan. It is something which touches the diocese itself, and in which the diocese as such is interested. It is an event of some importance in the history of that diocese. I would be blind indeed then, if I did not see that one of the chief purposes of your presence today is to testify your appreciation of the greatness of this splendid archdiocese, as well as to pay a tribute of respect to the great Archbishop who presides over it.

"Here we have a flourishing Church, one which is the marvel of the country for the development which it has attained to in its short existence; which has all along not only kept pace with the phenomenal material growth of this great city, but at times would seem to have stepped forward and led the way on the onward march. Here we have the spirit of religion deep in the hearts of the people, a fact evident from the vast multitudes in regular attendance at divine services; multitudes that fill our churches to overflowing on Sundays and Holy Days, and sweep along our streets in veritable human floods. Here we have temples of worship, beautiful, magnificent, and growing constantly in numbers, each year adding new gems, fairer and more soul-inspiring

than any known before. Here we have those parochial schools as efficient as any in the land, and with a larger attendance than that found in any other diocese of the United States. More than fifty thousand children we are training and educating here daily in the spirit of Christ under the shadow of the cross. Better than all we have here a faithful, united priesthood, devoted to their duties, rejoicing to waste their strength in the cause of God, and yet working harmoniously together, all cheerfully uniting their efforts into one mighty effort to promote the interest of religion, to extend the authority and influence of the Church, and give glory to Almighty God.

"A truly great archdiocese where God's work is being done as well as human hands can do it, and where the results accomplished are a credit and encouragement to human endeavors. Now, while many heads and hands have united to achieve these wonderful results with many glorious deeds of self immolation and self forgetfulness unrecorded and unknown save but to God, on the part of individual priests, still the credit belongs most to him who with wise and gentle rule harmonized those various forces and directed them along such lines as to make success a certainty.

"At your feet, therefore, Most Rev. Archbishop, I lay the honor which this splendid presence implies. It is yours. Your untiring labors through many years, your wisdom, your uniform kindness to the least as well as to the greatest among your priests, a quality which has drawn all our hearts to you, have earned the honor well.

"It has fallen to me, however unworthy, to assist henceforth in the work of this archdiocese in a larger measure than heretofore. The former field has been enlarged somewhat, a few more acres have been added to it, and

the duties correspondingly multiplied. But labor however difficult in itself becomes comparatively light when done under another's direction, and particularly when that other, as in this case, is one who while still carrying the heavy burden of responsibility will watch over us in all we do with a fatherly care and a fatherly indulgence.

"In a letter which I received a few days ago pertinent to this occasion, the writer said that since my work would be to help souls while not responsible for their direction, I would be as one gathering roses without feeling the thorns. Now I am not quite sure that my new duties will all be as sweet roses, but I am sure that the writer touched the truth closely when he implied that the thorns lay chiefly in the responsibility. That consideration brightens this occasion for me. It sweeps away the clouds and lets the sunlight in. If it were otherwise, I think, I should stand appalled on the threshold of this new career.

"Besides immunity from responsibility there is another advantage which I shall happily enjoy and from which I draw courage and hope. It is the fact that I shall be closely associated in my work with one whose splendid Christian character, whose shining example both as an individual and as a guide and ruler of the faithful, and whose wise counsel will be a light for me along the way, a light which will lead ever onward and upward; a bright light which it will be well for me, if I can, faithfully to follow. With such a light close at hand the shadows which may beset my path will not be so deep or dense, and the way of wisdom will be more easily determined. I shall work as in the noon day, an advantage invaluable when the road that is to be traveled is one that has so many turns.

"Allow me to ask you for the help of your prayers.

We are all weak vessels of clay without divine help. In leaning upon ourselves we lean upon broken reeds. Man is never so impotent as when doing that which concerns him most, the work which alone will count, the work of upbuilding and perfecting himself. We seem to be strong as giants in material things; we seem to be veritable gods in building cities, in founding and overturning empires, in conquering and putting to use the forces of nature, but when it comes to making of ourselves wise and worthy men intelligent enough to know our duty under all circumstances and brave enough to do it, then we appear indeed like little children tottering and stumbling on their first feeble steps. But the duty of men truly is a work which in every individual refers immediately to God. It is the work He has marked out for us with His own divine hand, and He aids those who invoke Him and they become strong in the strength of His omnipotence.

"May I ask you today to beseech Almighty God that He may give to me such graces as will enable me to do His work as well as human weakness and frailty will permit, and that I may work before Him as a faithful apostle in all things pleasing."

Alas! Bishop McGavick on account of continued illness was not to be the support of Archbishop Feehan in his declining years. In fact, the consecration had scarcely taken place when Bishop McGavick became ill and incapacitated for any active work. Consequently the Archbishop looked to Rome for another Auxiliary Bishop and from a letter of Cardinal Ledochowski, dated June 22, 1901, we learn that on May 4th, His Eminence had placed before His Holiness, Leo XIII, the petition of Archbishop Feehan that Rev. Peter J. Muldoon be named Auxiliary Bishop of Chicago, which petition was granted.



## CHAPTER XXII

### BISHOP PETER J. MULDOON'S CONSECRATION

IMPRESSIVE SCENE AT THE CATHEDRAL—OFFICERS OF THE MASS  
—THE NUMBER OF BISHOPS AND PRIESTS—THE CELEBRATION  
—THE REV. TINAN'S SPEECH—ANSWER BY ARCHBISHOP—  
SPEECH OF REV. THIELE—ANSWER BY BISHOP MULDOON—  
THE GREAT DEMONSTRATION AT NIGHT.

AMID deeply impressive ceremonies the Rt. Rev. Peter J. Muldoon was consecrated Auxiliary Bishop of Chicago July 25, 1901, by His Eminence, Cardinal Sebastian Martinelli, the papal delegate at Washington. In dazzling display of vestments and insignia of Church dignitaries, and in the elaborate and rich decorations of the church within the sanctuary, the scene of that day at the cathedral has seldom if ever been equaled in the city of Chicago.

At 9 o'clock the procession of 600 priests moved up the center aisle of the cathedral and as it advanced opened out, permitting eight visiting bishops, the bishop-elect, three archbishops and Cardinal Martinelli to pass through their ranks to the sanctuary and take their places at the right and left of the high altar. The clergy were placed around the side altars and in the front pews. A large number of sisters of various convents and representatives of other religious orders occupied pews to the rear of the clergy. The bishops in their costly robes, the priests in their surplices, the religious in their respective garbs, made the ceremonies both brilliant and impressive.

To the left of the main altar was the episcopal throne, draped in red, where preceding the ceremony, the distinguished representative of Pope Leo sat, surrounded



THE RIGHT REV. PETER J. MULDOON, D. D.  
In the year 1901



by his chaplains and other attendants. On the opposite side of the chancel was the throne of Archbishop Feehan, draped in purple. His chaplains were the Rev. P. V. Byrne, C. M., and the Rev. J. Molitor.

The officers of the Pontifical High Mass were:

His Eminence, Cardinal Sebastian Martinelli, Consecrator and Celebrant of the Mass, attended by the Right Rev. Henry Cosgrove, Bishop of Davenport, Iowa, and the Right Rev. James Ryan, Bishop of Alton, Ill.

Assistant Priest: Very Rev. M. J. Fitzsimmons, V. G.

Deacons of the Mass: Rev. F. S. Henneberry and Rev. Ed. A. Kelly.

Deacons of Honor: Rev. J. D. Riordan and Rev. J. M. Scanlan.

Masters of Ceremonies: Rev. F. J. Barry, assisted by Rev. David McDonald and Rev. J. J. Code.

Notary: The Very Rev. Andrew Morressey, C. S. C., of Notre Dame University.

Chanters: Rev. J. F. Callaghan and Rev. John P. Dore.

Preacher: The Rev. M. J. O'Connor, S. J.

Cross Bearer: The Rev. J. J. Dennison.

Chaplains to Bishop Cosgrove; Rev. T. Moreschini; O. S., and Rev. W. Netstraeter.

Chaplains to Bishop Ryan: Rev. C. Fournier, C. S. V., and Rev. T. F. O'Gara.

Chaplain to Bishop-elect Muldoon: Rev. Francis Gordon, C. R., and Rev. J. A. Coughlin.

Among the prelates who attended the consecration service with their chaplains were:

Archbishop F. X. Katzer, of Milwaukee, with Father George Heldman.

Archbishop W. Henry Elder, of Cincinnati, with the  
Rev. J. A. Beil, C. SS. R.

Bishop C. P. Maes, of Covington, Ky., with the Rev.  
T. E. Cox.

Bishop Maurice Burke, of St. Joseph, Mo., with the  
Rev. J. J. Jennings.

Bishop John Janssen, of Belleville, Ill., with the Rev.  
A. L. Bergeron.

Bishop E. J. Dunne, of Dallas, Texas, with the Rev.  
Richard Dunne.

Bishop John L. Spalding, of Peoria, Ill., with the Rev.  
J. Nawrocki.

Bishop J. F. Cunningham, of Concordia, Kas., with the  
Rev. P. C. Conway.

Bishop P. J. Donahoe, of Wheeling, W. Va., with the  
Rev. P. J. O'Reilly.

Bishop Dennis O'Donaghue, of Indianapolis, with the  
Rev. L. Campbell.

Bishop A. J. McGavick.

The Right Rev. Abbot N. Jaeger, O. S. B., of Chicago,  
with the Rev. V. Kolbeck, O. S. B.

The Right Rev. Abbot E. M. Obrecht, of Gethsemane,  
Ky., with the Rev. L. Moloney.

Monsignor F. Z. Rooker, of Washington, D. C., Sec-  
retary of the Cardinal.

Monsignor M. P. Abbelen, of Milwaukee.

Monsignor Revoux, of St. Paul, Minn.

Besides these dignitaries there were a large number  
of priests present from Chicago and elsewhere together  
with a number of the most prominent laymen.

The banquet in Cathedral Hall, which followed  
Bishop Muldoon's consecration ceremony, was one of  
the most notable gatherings of Church dignitaries and  
clergymen that ever assembled in the city of Chicago.

Cardinal Martinelli, three archbishops, eleven bishops, and over 600 priests enjoyed the feast of wit, wisdom, eloquence, and good fellowship that flavored the sumptuous menu throughout. The decorations of the banquet hall, which were the work of the Ladies of the Sacred Heart, were beautiful, artistic and inviting.

The first toast, "Our Holy Father," was responded to by the distinguished Bishop John L. Spalding, of Peoria, and we regret that we are unable to give a verbatim report of his eloquent tribute to Leo XIII.

The Rev. N. J. Mooney, of St. Columbkil's, responded to the toast, "His Eminence, Cardinal Martinelli," and in acknowledging the toast in his honor, the Cardinal spoke of the kindness of Archbishop Feehan and also of the royal welcome that had been given him. He said as long as he lived he would affectionately remember the goodness of the Chicago clergy. He expected great works for God from this magnificent diocese. These mighty things would be accomplished through a loyal and obedient priesthood. He concluded by saying that he never saw a larger gathering of clergy at any Church function.

The Rev. P. J. Tinan, of Holy Rosary Church, responded to the toast, "Chicago and its Archbishop," as follows:

"Your Eminence, Most Rev. Archbishops, Right Rev. Bishops, Very Rev. and Rev. Fathers:

"In being chosen to reply in the name of my brethren to the toast, 'Our Most Rev. Archbishop,' I appreciate the great but unmerited honor conferred upon me. I am at a very great loss to know how to proceed, for I am deeply sensible of the delicacy of my position. I know that while I speak, tongues much more eloquent and vastly better equipped to address themselves to this

splendid theme are silent. I know, moreover, that the venerable subject of this sentiment, like every great and good man, instinctively shrinks from anything like the parading or publication of his virtues and good deeds; that he abhors flattery; and that he despises the flatterer.

"My one coigne of vantage is the fact that his life in this western metropolis for well nigh a quarter of a century—a life active and fruitful in works, grand, beneficent and holy—is of public record; and I feel he will gainsay me neither the privilege nor the right to speak of it. That record is writ in every line of those wonderful monuments to Catholic faith, to Catholic zeal and to Catholic generosity which are everywhere visible throughout this great archdiocese.

"It is writ in those many splendid fanes built to God and God's holy worship; it is writ in those magnificent institutions of Catholic education and upbuilding of Catholic manhood and Catholic womanhood, whether college, academy, high school or modest parish school which nestles 'neath the shadow of every church tower; it is writ in those numerous homes, over which charity and brotherly love are the presiding genii, and wherein the afflicted, the outcast, the orphaned, the friendless find sympathy, shelter, refuge, and are, as it were, born again to hope. For his aid and encouragement have given to many of them their beginning, have helped all of them in their progress, and have brought most of them to their completion.

"Hence, when we study the history of this portion of the Lord's vineyard for the last twenty-two years, with its multitudinous demands and diversified interests; when we estimate the arduous labors and vast resources to keep pace with the phenomenal growth and development and meet its many pressing wants; when we con-

sider its peculiar composition, made up of people so radically different in language, in taste and environment, we may judge of the wisdom, the prudence, the firmness necessary to draw in on converging lines forces traveling ways so divergent, and we may well stand amazed at the grand, symmetrical whole which has evolved from elements so uncongenial. Must we not, in justice then, admire and give full credit to the great central figure, the master mind, who, in the Providence of God, has planned and carried to successful accomplishment this wondrous work?

"Such is the character, and such, in brief, is the history of the archiepiscopate of our revered Metropolitan. For, I opine, that it is no detraction from the glory and merits of his sainted predecessors, to say that when Archbishop Feehan at the bidding of his illustrious Chief, assumed the shepherdship of this widowed See, he found the Church in process of formation. Countless thousands of the faithful were flocking from the four winds to this rapidly growing city as the Mecca of their earthly hopes. Well might he hesitate at the magnitude of the task before him and ask: 'Whence shall we buy bread that these may eat?'

"But, 'he knew what he would do,' nor did he waste precious time in discussion with questioning Philips. His great mind rose equal to the occasion, his genius conceived the plan of action, his wisdom and firmness directed its carrying out, and his prudence and foresight conserved the results. He was quick to appreciate fully the difficulties of the problems continually presenting themselves; he has ever had the courage to meet them squarely and manfully; he has shown the ability and resourcefulness to solve them successfully.

"In that profound humility and spirit of self-efface-



ment which so eminently adorn his sacred character, we heard him frequently decline the credit for the great work, the growth of which he has watched to such happy fruition. He would rather generously attribute those glorious and splendid results to the zeal and self-sacrifice of a devoted clergy and people. This magnanimity has made him dear to all of us—clergy, religious and laity—for we know its genuineness and have often felt its encouraging influence; but nevertheless we refuse to acquiesce in his abdication of the honor and glory so justly his, and we feel amply repaid to be permitted to humbly share them with him. We regard this honor as our sacred trust, his glory as partly our own, his success in doing God's work, in upbuilding God's Holy Church as part and parcel with ourselves. This inter-confidence, this fraternal regard, this mutual good feeling between His Grace of Chicago and his clergy and people have grown out of the beautiful relations so long existing between them. By the mildness and justness of his government, by his greatness of head and goodness of heart, by his tender consideration for the feelings and welfare of others he has won the confidence and love of priests and people.

"Herein we touch the chord—finer, more tender, holier—upon whose pure note it is sweet to linger; for brick and stone and mortar are soulless things at best, which must needs have genius and love and sympathy to give them form and shape and beauty, and tongue to speak. The members of his flock have ceased to look upon their Archbishop as a superior with power to command and exact obedience; nor altogether as a father, for that title comes with the idea of absolute sovereignty; but rather as he so beautifully expressed it himself on a memorable occasion, they look upon him as the elder

brother on whose shoulders has fallen the mantle of power to rule the household, but who generously shares with his brethren the responsibility of its management.

"This tender relation is to my mind, under God, the great secret of the wonderful progress of the Catholic Church in this archdiocese. This community of interests has been a stimulus to individual effort; it has begotten a sense of personal responsibility—two forces which when centrally and wisely controlled are irresistible and when crowned with the blessing of God in God's work, know no limit to their endeavor. What in the rewards which come with years can be dearer to the heart of a father than the consciousness that he holds the love and reverence of his children? What dearer to the heart of the superior than that he possesses the confidence and generous support of his subjects? What more consoling to the heart of the Bishop than that he has the unswerving loyalty of his clergy, and a place deep down in their affection? As father, superior and bishop, all these and much more have been the happy heritage of our beloved Archbishop. Need we now pledge their continuance? No! Pledges are empty things, easily made and easily broken. Deeds speak louder than words and are more enduring. It has been said 'Not by their words, but *'ex fructibus eorum'* you shall know them,' and we prefer to stand by the record.

"Today, our Good Shepherd, now in the autumn of life and seeking a well merited respite from his hard labor, gives us yet another evidence of his unremitting solicitude for the flock entrusted to his care, in choosing a young, energetic, zealous and honored auxiliary to share his labors and bear a portion of his heavy burden. We assure Your Grace that we shall give to him, as your representative, the same hearty, loyal support that

we have given to yourself, yet, we trust that while you allot to him of the physical work of your administration, it will be yours still to lead us as of yore, '*firmiter sed suaviter ad multos annos.*' "

In responding to this toast the Most Rev. Archbishop gave unmistakable evidence of his great pleasure at the sentiments expressed in the toast offered, and referring to his Auxiliary, said when he found need of assistance in the work of this great archdiocese he looked among the clergy and found in the priest, who was consecrated today, one who had proved himself at all times and under all circumstances generous, faithful and unswervingly loyal. Every trust confided to him had been faithfully fulfilled, and unostentatiously every duty performed. From the time of his boyhood days I have followed his acts and his zeal for things of the Church, and now I am happy that Rome so willingly acceded to my request for aid, and I feel that the newly consecrated bishop will be my right hand in all the works of the diocese and will be an interested laborer in this vineyard. He was loyal and obedient as a priest, and I know that the same qualities will only be increased, if possible, by his new dignity.

The Rev. Aloysius Thiele, of St. Aloysius' Church, responding to the toast, "Our Auxiliary, the Rt. Rev. Bishop Muldoon," said:

"Our Auxiliary Bishop! The first sentiment which pulses in our breast at these words is joy and satisfaction. Joy and satisfaction first of all when we direct our eyes to the venerable and beloved Archbishop whose dearest wish has been fulfilled by receiving his long looked for auxiliary. Schiller, the great German poet, in his immortal ballad, '*Damon and Pythias,*' says these words: '*And love, oh, it is only an empty dream.*' It

has always been claimed for the clergy of this archdiocese that they were bound up in their Archbishop with a great and abiding love. But this love, would it not be an empty dream if we did not rejoice with him now that the son of his declining years has been given to him by Mother Church as the staff of his old age? That one, too, of his spiritual sons who in his opinion was the fittest to share in his wise and gentle rule, fitted for this exalted but none the less arduous position by years of work under his very eyes, work calling for the utmost self-denial and the sacrifice of all the energies of body and soul and for the greatest prudence and boundless tact and diplomacy. All of us, nay, the whole city and Archdiocese of Chicago, can bear witness to it how Bishop Muldoon bore up under the immense burden of work confided to his hands during all the years that he was our Chancellor, never complaining, but on the contrary giving one the impression that he had time and strength left for even greater tasks.

“To exemplify, let me only remind you of that year during which our archdiocese and this metropolitan city was the cynosure of all eyes not only in the United States, but all over the world—the year of the Columbian Exposition. At that time the honor of the Catholic Church as an educator of her children was at stake. ‘To be or not to be,’ that was the question. We all know what the results were of that year, and that during its course one of the brightest pages in the history of our archdiocese was written. But who was it that wrote this page almost with his heart’s blood? At the word of our great chief, who with a wonderful sagacity had comprehended not only the importance of the hour, but also the possibilities at his command, our Chancellor bounded forth; like young David, he went to meet

Goliath. Discouragement, nay contempt, from the outside, timidity and inexperience in our own ranks—all had to give way before his great zeal and patience, his prudence, his talent for organization, and he never rested day or night until the triumph of Catholic education was complete and until with the acclaim of clergy and people and amidst the applause of an admiring world he could place a crown of honor upon our Archbishop's brow, prouder than which no Prince of the Church ever wore and of which no one will ever be able to rob him, that crown that bears for its motto: 'The Protector of Our Schools.'

"Next to the satisfaction which it would undoubtedly give each one of us if this 'bonum opus' would fall to our personal share stands the pride to see it come to one of our number. This pride we may well feel today in looking upon our dear auxiliary who, if anything, is a typical Chicago priest. They state that he was born in California, and I was very sorry to make up my mind that he was not a Chicago boy. But he came to Chicago as soon as he could. Chicago was his goal; he was attracted by Chicago as iron by the magnet. It was his ambition to be a Chicago priest, and again I say he has succeeded in a most supreme degree. Has he not? Let me prove it for the benefit of those from abroad who may doubt it. What does the public say of our auxiliary? They call him a wise and learned man, a profound theologian. They say that he is pious and gentle, that he has an immense fund of patience, that he belongs to the ranks of the 'nonpercussores.' And in order to prove that he is 'domus suae bene praepositus' they show us the majestic church which he has built, show us his crowded schools, and tell us, all this was done hand-in-hand with his people and without any apparent effort, simply by the 'savoir faire' of Bishop

Muldoon, and is today almost paid for. All these and many more complimentary things are said of Bishop Muldoon.

"He, if any man, thoroughly knows our cosmopolitan archdiocese and all the peoples that form its parts. And to judge from his past I take it for granted that all of them are not only known to him, but also dear to his heart. Not the noble army of young American Catholics alone, but with them also the faithful children of old Erin, the God-fearing sons of Germany, the brave and heroic Poles, the loyal children of France and sunny Italy's devoted sons, our industrious Bohemians and frugal Lithuanians and many other races, with their needs and necessities and their peculiarities are well known to our Auxiliary Bishop. Will he improve his chances? He can do it and he will do it by simply being just and fair to all."

In responding to the toast in his honor the newly consecrated Bishop thanked the Cardinal for his goodness of heart in coming so far at such a torrid season to rejoice the heart of the clergy of the diocese, and to lend dignity to the ceremony of the day. He also expressed his gratitude to the many bishops, who on such short notice and at great personal sacrifice graced the occasion. His gratitude was expressed to his pastor of boyhood days, who came from California, and also to his friends and classmates who hastened from all parts of the United States in order to render happy the day of the consecration.

The Bishop stated that his heart was filled with happiness both as a priest and as a man; as a priest for the fullness of the priesthood conferred, and also for the large field of graces that is opened up by the consecration. He stated that he had just enough Irish blood in his

veins to love a combat, and what a combat to engage in! To war unceasingly against the devil, where so many souls are in question. As a priest to have a minor part in helping and encouraging the 60,000 parochial school children to knowledge of God and country. The heart of a priest must enthuse at the wonderful possibilities for good in the parochial schools. As a priest he beheld all the nations of the earth gathered around the feet of Christ in this matchless City of Chicago. All nations are represented and from out this mosaic of nations how beautifully are springing forth the features of Christ Jesus.

He expressed the hope that at all times he would be broad enough and Christian enough not to question or ask the nationality of any man, but rather ask the question, "Is he a man;" that is, is the soul free from all things that savor of only the human and filled with the true love of Christ.

As a man, he was also happy, to enjoy the love and affection of every true follower of Jesus obedient unto death, and the presence of the clergy of the diocese in such great numbers inspired him with new courage for the tasks of the future. As a man also, and most of all, he appreciated the confidence and trust of the loving, generous and always kind Archbishop Feehan, as evidenced in his selection—the greater the man, the greater the gift when presented. In conclusion, he expressed the hope that God might allow him to serve long and faithfully one who had been so universally kind. At some far distant day, he said, when God may call to the reward of his labors the honored head of the diocese, he wished to deserve from the clergy of the diocese this encomium—that he had been a faithful, loyal and grateful son, to such a magnanimous, generous and kind father.

In the evening the cheers of thousands greeted Bishop Muldoon as he rode at the end of a procession, a mile long, to his home at Twelfth and Cypress Streets. Thousands more crowded the lawn in front of the rectory to receive his episcopal blessing. The procession and the gathering at the house were the closing events of this great day. In the procession which escorted the Bishop to his home were local Courts of Catholic fraternal, temperance, and religious societies. Three thousand men were in the line, which began its march at Twelfth Street and Ashland Boulevard, proceeded north to Jackson Boulevard and there met the newly consecrated Bishop, whom they had gathered to honor.

Accompanied by Vicar-General Fitzsimmons and Fathers Baart and Kearney, the Bishop arrived at 8:30 o'clock. His carriage, preceded by a delegation from the Patriotic Sons of F. M., and followed by a squad of policemen, took its place in the rear of the procession and the march to the Bishop's home began. Policemen, mounted and on foot, led the way, and were followed by a brass band of sixty pieces. The line of march was lighted by rockets, Roman candles and colored lights; strings of gay Chinese lanterns hung from many of the verandas along the streets.

Bishop Muldoon, despite the ordeal of the day, seemed fresh and vigorous as he mounted the veranda and listened to the cheering which greeted his appearance. After the clamor had subsided he expressed his appreciation to his parishioners and friends for this enthusiastic welcome demonstration, spoke of his happiness in being left pastor of St. Charles Borromeo's and lastly imparted his episcopal blessing to all present. Thus ended the memorable day of Bishop Muldoon's consecration in Chicago.



## CHAPTER XXIII

### SICKNESS AND DEATH OF ARCHBISHOP FEEHAN

**HIS SUDDEN DEATH—COMMENTS BY VICAR-GENERAL FITZSIMMONS AND MR. LUTHER LAFLIN—BODY LIES IN STATE—NOTICES FOR FUNERAL—CONDITION OF THE ARCHDIOCESE—STATISTICS—TRIBUTE BY NEWSPAPERS—LETTERS OF CONDOLENCE.**

It was about this time that a change was noticed by many in the physical condition of Archbishop Feehan and grave fears were entertained that the good Prelate would never again recover his robust health, although the great affliction which followed within a year, was not anticipated to be so soon visited upon a devoted people. Daily, at all the Masses, from thousands of loving hearts supplications arose to the Father of us all that the health and strength of the good Prelate might be restored and that he might be spared to continue his life of usefulness and mission of mercy; but such was not the will of God, "Man proposes and God disposes."

At the age of 73, on the 12th day of July, A. D. 1902, at 3:00 o'clock P. M., the great Archbishop died suddenly at the archiepiscopal residence in the City of Chicago. The immediate cause of his death was apoplexy. On the morning of his death the Archbishop arose in his usual cheerful spirits and after having transacted his customary business with his clergy and laity, partook of his dinner and shortly after retired to his apartments for a rest. Soon after retiring he was seized with violent pains in his side accompanied by great weakness and languor which resisted every effort on the part of the attendants and physicians for relief. The members of his household noticing the pallor of death

and other unmistakable symptoms of rapidly approaching dissolution, summoned the Rev. Francis J. Barry, the Archbishop's secretary, who administered to him the last Sacraments. After the last Sacraments had been administered the aged Prelate looked lovingly for the last time upon the faces of those who surrounded his bedside, a gentle smile suffused his noble countenance and he sank back upon his pillow in a state of coma from which he never rallied. Gathered around his bedside, in tearful anguish watching for the sainted spirit to burst its mold of clay, were his two sisters, Mother Catherine, Superior of St. Patrick's Academy, and Miss Kate Feehan; present also were the household officials, the Rev. Father Barry and the servants.

Scarcely had the last spark of life vanished when from the deep throats of the cathedral's tolling bells the sorrowful news was carried from one parish to another until the bells of every Catholic church in the city mingled their mournful tones in sad refrain. Soon the whole city was apprised of the Archbishop's death. Clergy and laymen flocked to the archiepiscopal residence until far into the night bearing messages of condolence to the bereaved household. The death of Archbishop Feehan was felt to be an irreparable loss not only by those of his own faith, but by the entire community.

We here reproduce extracts from a sermon upon the death of our illustrious Prelate, by the Rev. M. J. Fitzsimmons, Vicar-General of the Archdiocese, a representative Catholic priest, followed by the comments of Mr. Luther Laflin Mills, a representative American lawyer.

Said Vicar-General Fitzsimmons: "I cannot leave this pulpit on this occasion without saying something to you of the man whose death the whole Catholic Church

mourns today. Death has cast its gloom of sadness over this city and this diocese, and its shadow hangs like a pall and cloud over every one who knew the virtues of the dead Archbishop. We have not every one been fortunate enough to claim him as a personal friend, but we all knew him for his ceaseless labors in the Church.

"His stewardship was great, but no matter how burdensome were its cares, he was ever true to his trust. Laboring and battling ever for the Church, he was one of God's noblemen. To know him was to love him; he had those noble qualities that made him lovable. He was broad, yet faithful to the doctrine of Jesus Christ. He was ever one of the highest ideals in the episcopacy of God's Church.

"Broad, liberal, kind of heart, possessing all virtues, he had endeared himself to every one that came in contact with him. In the administration of this diocese he governed not by superiority, but by love and affection. Walking faithfully in the footsteps of his Divine Master, his pre-eminent characteristic was kindness of heart and love for mankind. He was indeed a faithful disciple of the Savior.

"In all his actions his motives were the highest and purest that ever actuated any human being. I believe that in the Church of Christ there was no one greater in the eyes of God than our beloved Archbishop.

"I have not time to tell you the story of his noble life. I can speak only the sentiments that my own heart dictates. I probably knew the Archbishop more intimately than any one, and during all the years that I worked with him I never knew him to take a narrow view of anything or act impulsively. He was always calm, careful, considerate, and reason guided his every action. He was wise, judicious and prudent, and he



**THE VERY REV. M. J. FITZSIMMONS**  
Vicar General of Archbishop Feehan in the year 1900



gave to this diocese the best administration that was ever given it.

"His heart was with the people of this whole archdiocese, but he loved especially the people of this parish. Often he united his supplications to God with ours, and as he knelt there by his throne before the altar of God his heart went out in love for his parishioners.

"We shall miss him; the people of Chicago shall miss him; yes, the Catholic Church of America shall miss him, for he was eminently a prince of the Church. Twenty-two years he labored among us; he gave this diocese an administration second to none in any See of the world.

"Most ably did he perform his labors on earth, and now he has gone to his reward; but our hearts will go with him to the throne and judgment seat of God."

The comment by Luther Laflin Mills in the *Chicago American* of July 14, 1902, read as follows:

"The entire community—citizens of every class, every creed and all conditions—feel the great loss and join in mourning over the sudden death of Archbishop Patrick A. Feehan, the devoted Churchman, true citizen and noble friend.

"His loss is mourned alike by the rich and the poor, young and old, humble and great, Catholic and Protestant. All mourn, not alone because he was the highest representative among our people of the Church in which he devoted his life, but because of his noble character, his brilliant mind and noble deeds, which won for him the love and the admiration of all.

"To the Catholics of Chicago, of the United States and of the whole world the death of this great leader comes as a double loss. To them and to their creed he was ever true and faithful. With him the interests of the Church were always first and uppermost, and he never

wavered, no matter what the task or how great the sacrifice.

"But the Protestants—they do not mourn because an archbishop has been called from this life. They mourn the loss of a great man, a man great in the faith in which he believed, but always true to the cause of humanity, the creed of all men and all denominations.

"They mourn for Patrick A. Feehan, the true Christian, who, devoted as he always was to the Church he represented, was broad and liberal in his estimate and treatment of those who were adherents of other religious denominations.

"During his long residence in Chicago, Patrick A. Feehan did much to cultivate a spirit of fraternity and Christian love among all Christian believers. He was loved, honored and respected by all, and his death came as a shock wherever his noble work and devotion are known.

"In the devoutness of his life Patrick A. Feehan was a constant example and personal guide for the better living of the thousands with whom he came in contact and to many more thousands who had never seen him, yet loved him for what he had done for the betterment of the world.

"The charitable heart and noble deeds of this great man; his ever ready hand when work was to be done in the cause of the poor and unfortunate; the kind words of encouragement and love which were left wherever he went, were a blessing to the world for which he worked.

"Patrick A. Feehan will be remembered and mourned for himself. The old and young will join in tributes of praise, tempered by words of grief for that high and honored, as well as most able, dignitary of the Church

he represented and for that great man who lived a pure and beautiful life of piety and philanthropy.

"Living, Patrick A. Feehan devoted his time and energy to the humanity he loved. Now that he lies dead, that same humanity mourns him with tears that spring from loving hearts inspired by Christian souls."

For days the remains of the Archbishop laid in state in the Cathedral where they had been taken by a procession of priests. Thousands of grief stricken people formed an unbroken procession, threading their way continuously around the bier, their heart-broken sighs and sobs only breaking the solemn silence of the scene. Men and women, bending under the weight of years, inmates of the various institutions which were established and fostered by the Archbishop, blended their tears with those of devoted nuns, monks, priests and laymen of every nationality. Way into the small hours of the night the muffled tread of these thousands of grief-stricken children of the good spiritual Father was heard like the monotonous swish of the waves lapping the ocean's sandy belts. From all parts of the United States poured in high dignitaries, priests and laymen of the Catholic Church, all eager to look for the last time upon the benign features of the holy man, and before the altar of the Cathedral, which he honored in life, to supplicate the Almighty for the repose of his soul.

At night especially was this scene very impressive. The great nave of the Cathedral was dark save for the candles which flickered beside the casket; on either side of the bier stood six soldiers; below stood the representatives of the Catholic societies in their gorgeous uniforms; while through the Cathedral knelt a score of priests, who prayed during the long night as they watched.



The body of the Archbishop was dressed in his episcopal robes. His hands were folded across the breast and in them was placed the cross that the Archbishop for so many years had worn around his neck. The casket, which was of carved mahogany, lined with copper, had been made to order. As soon as the arrangements for the funeral had been completed, Bishop Muldoon mailed to each priest in the diocese a copy of the following letter:

Rev. Dear Sir:

The funeral service of our beloved Archbishop, P. A. Feehan, will be held at the Cathedral, Thursday, July 15, 1902, at ten A. M. The decedent will be removed from his residence on Tuesday at 8:00 P. M., and as an evidence of respect all the clergy and brothers are kindly requested to be at the residence at the above named hour, where they will form in procession two by two and proceed to the Cathedral as escort. To preserve uniformity, the clergy are requested to wear a Prince Albert coat and, as far as possible, a silk hat or at least a hat with mourning band.

The Office of the Dead will be recited, not on the day of the funeral, but on the evening preceding, Wednesday, at 8:00 P. M. The clergy will assemble in the school hall at 7:30 P. M. and vest in cassock and surplice and then proceed in procession to the Cathedral.

On Thursday morning the procession will start from the school hall at 9:30 A. M. All the priests except those who are to act as chaplains will meet in the school hall at 9:00 A. M. The funeral cortege will move one hour after the conclusion of the church ceremonies.

The funeral will be at Calvary. Owing to the limited accommodations, admission to the Cathedral will be by

ticket, and two tickets will be sent to each pastor in the diocese for his parishioners.

P. J. MULDOON,  
Administrator.

Before proceeding with a description of the solemn and imposing funeral service, I wish to insert here a short review of the work of Archbishop Feehan in the Chicago diocese. During the twenty-two years of his administration the growth of Catholicism in the archdiocese assumed phenomenal proportions. In Catholic population and number of churches the increase was threefold. In 1880, there were but fifty Catholic Churches in Chicago; there were only a few parochial schools, and the number of academies and colleges was insignificant.

The following statistical table exhibits the status of the archdiocese in 1880 and in 1901, and is taken from the Catholic Directory of the years 1881 and 1902.

STATUS OF THE ARCHDIOCESE OF CHICAGO:

	1881	1902
Archbishop .....	1	1
Bishops .....	..	2
Mitred Abbot .....	..	1
Secular Priests .....	153	379
Priests of Religious Orders .....	62	159
Total .....	215	538
Churches with resident priest .....	..	247
Missions with churches .....	..	51
Stations .....	..	17
Chapels .....	..	48
Total churches .....	200	363
Ecclesiastical Students .....	34	130
Seminaries of Religious Orders .....	..	2
Students .....	..	65
Colleges and Academies for boys ...	2	7
Students .....	..	1,048
Academies for young ladies .....	15	21
Females educated in higher branches .....	..	3,511

## 328 THE LIFE OF ARCHBISHOP FEEHAN

Parishes and missions with parochial schools ..		166
Pupils ..	26,000	62,723
Convents ..	13	..
Orphan Asylums ..	3	6
Orphans ..	..	1,156
Infant Asylum ..	..	1
Inmates ..	..	200
Industrial and Reform Schools ..	4	4
Inmates ..	..	855
Homes for the aged poor ..	1	4
Hospitals ..	3	11
Other charitable institutions ..	2	3
Total of young people under Catholic care ..		80,000
Catholic population ..	230,000	800,000

Said the "Inter-Ocean" on the day of the Archbishop's death: "The late Archbishop Feehan's life was a most eventful one and his work in Chicago gives some idea of the capabilities of the man. He entered upon his labors when the city was making its greatest strides and the immigration of Roman Catholics to this diocese was at its fullest. The problem of establishing church services and schools in different languages was growing in importance. The financial question of permitting new parishes to buy property and build, and how far they should be permitted to buy, was a feature of the complex problem. The ordination for each church of a priest using the same language as its parishioners was a necessity. The establishment of schools before churches should be built, was a policy on which the Archbishop insisted.

It was the ability to solve these great questions, as well as his personal qualities, which endeared him to the hearts of the Catholics of Chicago. He preserved unity and harmony in this diocese by giving to the different nationalities the service of the Church, their own schools, and priests of their own tongue."

In the same number of the above mentioned paper was also found the following tribute to the Archbishop's charity, by Representative M. J. Kelly. He held that Chicago had lost one of its best citizens and the Irish people their best friend. "I knew Archbishop Feehan," he said, "since he first came to Chicago and had learned to love him for the kindly acts he had done for people of all creeds. I remember an instance when I called at the home of the Archbishop on business. We were seated in a bay-window overlooking a path that led to the house. While we were talking an elderly man came up the path and rang the door bell. The Archbishop noticed the man and after he had rung the bell went into the hall to where one of the servants was talking to him at the open door. The day was cold and considerable snow lay on the ground. The man was begging, and when he asked for something to eat the Archbishop instructed the servant to let him in and feed him. As the man passed the Archbishop noticed that he limped, whereupon he caught his arm and asked what crippled him. 'My feet are frozen,' the man said as he exhibited a pair of shoes that were full of holes, and had hardly a sole left on them. The age and miserable condition of the man touched the Archbishop so that he kept him at his house for several days, and then, finally, obtained a position for him as sexton in one of the churches."

The "Record Herald" contained among other tributes the following: "There was no man in Chicago more popular with policemen than the late Archbishop. He was known to every bluecoat that ever traveled out of the Larrabee Street station as the soul of hospitality. The officer who traveled the post which included the archiepiscopal residence was considered a fortunate

man by his comrades. Many years ago His Grace gave orders to those in charge of his cuisine that the policeman on the beat must be taken care of, and as the orders were never rescinded the cook saw to it that a good lunch was always got out for the preserver of the peace.

Many an evening in summer the Archbishop would be waiting for the policeman on the beat to join him in his walk around his post, and he was deeply interested in everything that pertained to police matters. He often talked of the causes that led young men, and women, too, to enter upon a life of crime."

True, Archbishop Feehan contributed little or nothing to the literary or controversial riches of Catholicism. He never delivered what one may call a famous sermon nor by stroke of pen or word of mouth, incurred the ephemeral plaudits of either publicist or public. But, although lacking in all of those striking gifts which have made for the temporal eminence of so many of his ecclesiastical contemporaries, Feehan transcended them all in three qualities which cannot be measured by the small standards of popular appreciation. In wise and unstudied humility; in calm, confident, and yet wholly simple spirituality; in a loving tenderness for all humanity which, in its incessant and intense manifestation, in its unutterable gentleness, and in its exquisite unselfishness, made of him the ideal of the priesthood, transfiguring his whole character with a glory beside which the pomp of princes and the meteoric brilliance of mere intellectual achievement seem small and cheap indeed.

Follows a selection from the letters of condolence and telegrams received, regarding the death of the Archbishop, as they appeared in the "New World" at the time.

Ottawa, July 15, 1902.

To the Right Rev. P. J. Muldoon,  
Bishop of Tamasensis, Chicago, Ill.

My Dear Lord:

With sentiments of deep sympathy I beg leave to acknowledge the receipt of your telegram regarding the death of His Grace the Archbishop. May God grant eternal rest to his soul. I sincerely regret that matters over which I have no control prevent me from assisting at his funeral.

Praying Almighty God to bestow upon you His choicest blessings, I beg to remain,

Truly Yours in Christ,

D. FALCONIO,

Archbishop of Larijsa, Apostolic Delegate.

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Montreal, July 16, 1902.

To the Right Reverend Peter J. Muldoon, D. D.,  
Titular Bishop of Tamasensis,  
Auxiliary Bishop of Chicago.

My Dear Lord Bishop:

On returning home from my pastoral visitation I learned the sad tidings of the death of Archbishop Feehan. I offer you and the Catholics of Chicago my heartfelt sympathy in the loss which you have sustained. Owing to my numerous appointments, prior to my departure for Europe next week, it will be impossible for me to attend the funeral obsequies. Still I shall not fail to pray for the repose of Chicago's eminent Prelate. May his soul rest in peace.

Yours faithfully in Christ,

PAUL BRUCHESI,  
Archbishop of Montreal.

Toronto, July 15, 1902.

Right Reverend Bishop Muldoon.

My Lord:

I am much pained to hear of the death of your good Archbishop, of whose illness I had not even heard. I offer to you and the clergy my deepest sympathy. I shall not be able to attend the funeral, but on that day I shall offer the Holy Sacrifice for the repose of his soul.

Praying God to give the deceased a worthy successor, I remain, my Lord,

Yours very sincerely,

DENNIS O'CONNOR,

Archbishop of Toronto.

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Rochester, N. Y., July 14, 1902.

My Dear Bishop:

I see by the papers this morning that the funeral of the late Archbishop will take place on Thursday. I have tried to see my way to be able to be present, but appointments and work at home will deprive me of an opportunity of showing publicly my esteem and veneration for the distinguished and worthy Prelate, for whom I entertained the highest regard.

This morning I offered up the Holy Sacrifice for the repose of his soul.

Very sincerely in Christ,

B. J. MCQUAID,

Bishop of Rochester.

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Montreal, July 16, 1902.

Right Reverend Dear Bishop:

Not being able to attend the funeral of your late lamented Archbishop, I write you a line from here, on

my way to Ste. Anne, to express to you and to the great archdiocese of Chicago the sympathy I feel for you in your loss. Archbishop Feehan has done an apostle's work in the large and growing diocese entrusted to his care for so many years. His zeal for the Catholic education of the new generations suffices alone to endear his name to the faithful of America and to the Church everywhere. May his meek spirit enjoy the peace of the Lord!

Faternally yours in J. C.,  
H. GABRIELS,  
Bishop of Ogdenburg.

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Worcester, Mass., July 16, 1902.

Monseigneur:

With the Episcopate of the United States I regret and mourn the death of the great Archbishop of Chicago. Important and necessary imperative business has kept me away from home.

Yours truly in J. C.,  
JOHN C. MICHAUD,  
Bishop of Burlington, Vt.

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Chicago, Ill., July 14, 1902.

Rt. Rev. P. J. Muldoon, D. D.

My Dear Bishop:

I have just at this moment returned from Wisconsin, where I have been spending a few days since the Conference, and am on way tonight to Denver, Colo., where I have University work to do on Wednesday and Thursday.

I write to extend my very sincere sympathy to yourself and the diocese in the death of the good Archbishop,



and I regret exceedingly that my engagement at Denver prevents my being present at his funeral.

With much esteem, I am

Yours very sincerely,

THOMAS J. CONATY,  
President of Washington University.

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Cleveland, July 16, 1902.

My dear Bishop Muldoon:

I have just returned from Toledo and Sandusky and find your two telegrams about dear Archbishop Feehan's death. I remembered him this morning, will say Mass for him tomorrow. Official appointments will prevent my being present at the funeral. Requiescat in pace! and may the Holy Spirit appoint his successor for the great Archdiocese of Chicago.

Please tell Archbishop Ryan why I have not come.

Sincerely Yours in J. C.,

IGN. F. HORSTMANN,

Bishop of Cleveland.

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Albany, N. Y., July 15, 1902.

Right Rev. Bishop Muldoon, Cathedral.

Just boarding train to attend funeral of your lamented Archbishop. Serious strike threatened. Requested to act as arbitrator. May yet reach in time for funeral.

BISHOP BURKE.

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The Right Rev. Bishop Muldoon,  
Chicago.

Dear Sir:

The news of the sudden demise of the head of this Archdiocese, the Most Rev. Patrick A. Feehan, has

filled my heart with deepest sorrow, and has brought back to my recollection the numerous incidents of genuine interest which the deceased always showed to the numerous Austrians and Hungarians in Chicago who are members of our Holy Church.

I join you, and all the other Catholics of Chicago, in prayer for the soul of the late lamented Archbishop, and beg of you to accept from me the assurance of my most distinguished consideration for your Grace.

Your obedient servant,

H. LEHWEZEL,

Acting Consul-General of Austria-Hungary.

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Denver, Colo., July 14, 1902.

Rev. Bishop P. J. Muldoon  
of St. Charles Borromeo:

The delegates from Illinois of the Ladies' Auxiliary and of the Ancient Order of Hibernians beg to express their sympathy and sense of loss sustained by the order in the death of Archbishop Feehan.

JOHN F. QUINN,

State President.

D. S. TWOHY,

State Secretary.

JOHN BIGANE,

President of Cook County.

## CHAPTER XXIV

### THE SOLEMN FUNERAL

**A MOST IMPOSING CEREMONY—OFFICERS OF THE MASS—DIGNITARIES PRESENT—SERMON BY ARCHBISHOP RYAN—THE RELATIVES OF THE ARCHBISHOP—PROCESSION TO THE CEMETERY—REMOVAL OF THE BODY—THE MONUMENT.**

ON July 15, 1902, the "Chronicle" said editorially: "Chicago's estimate of the late Archbishop Feehan will be shown in the magnitude of the funeral which will be given him. It is probable that the obsequies will surpass any similar ceremony in the history of the city.

Perhaps respect is the sentiment which was most generally held towards Archbishop Feehan. Naturally dignified almost to the point of austerity, he evoked the veneration rather than the affection of those with whom he came in contact. He was tenacious of his spiritual authority, which he deemed a Divine trust.

In this as in other matters Archbishop Feehan was inflexible. He would not temporize. For him it was enough that he held the approval of his conscience. He held his way serenely and unfalteringly regardless of consequences. This was the spirit of the early Fathers of the Church, of whom Archbishop Feehan was no unworthy descendant."

The ceremony which took place in the Holy Name Cathedral on July 17, 1902, was indeed the most imposing that ever had been witnessed on the American continent. Pontifical High Mass of Requiem was celebrated in the presence of an immense assemblage of distinguished prelates, priests, members of religious orders and laity. At 9:45 o'clock the procession, com-

posed of 800 priests, preceded by cross-bearer and acolytes, wended its way from the Cathedral Hall along Cass Street to the Cathedral rectory, where the Cardinal, archbishops and bishops fell into line and proceeded to the main entrance of the Cathedral.

The clergy officiating at the Mass were:

Celebrant, Rt. Rev. J. L. Spalding, D. D., of Peoria.

Assistant Priest, Very Rev. M. J. Fitzsimmons, of the Cathedral.

Deacon of the Mass, Rev. P. Fisher, St. Anthony's.

Sub-deacon of the Mass, Rev. E. A. Kelly, St. Cecilia's.

Masters of Ceremonies, Rev. N. J. Mooney, St. Columbkil's, and Rev. E. M. Griffin, Annunciation.

Acolytes, Rev. J. J. Jennings, Presentation; Rev. P. Rhode, South Chicago; Rev. M. T. Mackin, St. Brendan's.

Thurifers, Rev. J. J. Morissey, St. Rose of Lima's, and Rev. T. Bobal, St. Cyril and Methodius.

Cross-bearer, Rev. T. E. Cox, St. Jarlath's.

Church dignitaries present were:

Cardinal Gibbons, Chaplains, Revs. D. J. Riordan, and A. L. Bergeron.

Archbishop Ryan, Chaplain, Rev. E. A. Murphy.

Archbishop Ireland, Chaplain, Rev. J. M. Dunne.

Archbishop Keans, St. Louis.

Archbishop Elder, Cincinnati, Ohio.

Bishop Fitzmaurice, Erie, Pa., Chaplain, Rev. A. K. Meyer, S. J.

Bishop Richter, Grand Rapids, Mich.

Bishop Cunningham, Concordia, Kansas.

Bishop Hennessey, Wichita, Kansas.

Bishop Ryan, Alton, Ill.; Chaplain, Rev. T. O'Gara.

Bishop Janssen, Belleville, Ill.; Chaplain, Rev. G. D. Heldman.

Bishop Dunne, Dallas, Texas; Chaplain, Rev. P. M. Flannagan.

Bishop McGavick, Chicago; Chaplain, Rev. B. Gil-martin.

Bishop Burke, St. Joseph, Mo.; Chaplain, Rev. A. Vandelaar.

Bishop O'Donoghue, Indianapolis; Chaplain, Rev. P. C. Conway.

Bishop Scannell, Omaha; Chaplain, Rev. D. Hayes.

Bishop Foley, Detroit, Mich.; Chaplain, Rev. M. J. Dorney.

Bishop Glennon, Kansas City; Chaplain, Rev. J. McCann.

Bishop Alerding, Fort Wayne; Chaplain, Rev. T. O'Sullivan.

Bishop Burke, Albany; Chaplain, Rev. F. S. Henneberry.

Bishop Schwebach, LaCrosse, Wis.; Chaplain, Rev. A. Evers.

Bishop Byrne, Nashville, Tenn.; Chaplain, Rev. J. Cartan.

Bishop Trobec, St. Cloud, Minn.; Chaplain, Rev. M. Farnick.

Bishop Eiss, Marquette, Mich.; Chaplain, Rt. Rev. Mgr. Langnier, V. G.

Bishop Quigley, Buffalo, N. Y.

Rt. Rev. Abbot Jaeger, O. S. B.; Chaplain, Rev. Boniface Verhegen.

The sermon was delivered by the Most Rev. Archbishop Ryan of Philadelphia, Pa., and is here recorded in full. It was a tribute to the greatness of the good Archbishop; it was so eloquent and just, so replete with the pathos of poignant grief whilst urging a humble submission to the will of God, that it will never be for-

gotten by the vast concourse of mourners who listened with bowed heads and rapt attention to the consoling words as they fell from the lips of the great orator.

Sermon preached by the Most Rev. Archbishop Ryan of Philadelphia, at the funeral of His Grace, Archbishop Patrick A. Feehan.

Text: "Behold a great priest who in his time pleased God, and was found just; and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings; he stored up his mercy for him; and he found favor in the eyes of the Lord." (Ecclesiasticus, 44th Chapter.)

"Venerable Fathers of the Episcopate and Clergy and dear brethren of the Laity:

"The words of inspiration which I have read are those that bound naturally from the heart and the lips, as we gaze on the lifeless body still clothed in the vestments of his order, of the great priest who ruled from this place one of the greatest cities and dioceses in the world. He pleased God in his day, and appeased His anger, and kept the law of the Most High. Therefore, did God increase in numbers and sanctity, and bless the people committed to his care.

"We are here for two purposes—first to pray for your dear dead Archbishop, which you have done during the Holy Sacrifice just offered, and which I am sure you will continue to do as the best expression of your love for him and sense of your loss. We have come also to think together and to recall what we know of his character, and his career, as justifying our admiration and

our gratitude. I come from afar to lay at his feet the garland of my esteem and my love.

"For fifty years I have known him, and never discovered anything to diminish, but much to intensify, the impression produced on me at our first introduction. The natural basis of his character was such as we would expect in a great ecclesiastic. Gentle, pure, yet with a power that was almost provokingly reserved, you felt yourself in the presence at once of a superior personality. You felt that behind that silent modest exterior there was a power that in a great exigency might be a revelation. You felt how consummate were his judgment and prudence and how perfectly he could be trusted. He was pre-eminently the gentleman—gentle and yet manly—manly and yet gentle. The most perfect human character had its human individuality for he was like unto us in all things except sin. Because the natural basis of characters like those of St. Francis of Assisi for instance, is so like that of Christ, the people of all denominations admire and love him. The rare combination of such characteristics was found to a great extent in the late Archbishop. God having so fashioned him, He gradually prepared him by providential—apparently accidental—circumstances for the exalted position for which he was called.

"We find him at an early age at the admirable Seminary of St. Vincent, Castle Knock, near Dublin. The priests who conducted it, were men fully imbued with the spirit of St. Vincent de Paul. That great Saint is popularly regarded but as a mighty philanthropist, founder of the Sisters of Charity and many benevolent institutions; but more than all this, he was a great reformer in the true sense of the word. He was a reformer from within. He knew that the doctrines of the Church needed

no change, for God Himself had formed her. But he knew that the morals of men needed reformation, and he believed that, 'as the clergy so the people,' and the great change must begin in the Sanctuary. But farther back, he knew that, 'as the ecclesiastical student so the priest,' and he ascended to the fountain spring and reformed the seminaries.

"In one of these this young student received his first impression of the great National Seminary of Maynooth with its 500 students from every diocese in Ireland. In this great institution his remarkable talents, in spite of his modesty, made him a marked man, and he received some of the highest honors and premiums. The fact that among 500 students selected for their superior abilities from every portion of an island famed for the talents of its children, he was so honored, is an unerring criterion of genuine merit. At the same time, his personal character was as high, if not higher, than his literary position. Men instinctively trusted him and sought his counsel.

"At the head of this great institution of ecclesiastical learning was a man of transcendent merit, the Very Rev. Dr. Russell, uncle of the late Lord Russell, of Killowen, the Chief Justice of England. Cardinal Newman stated that to this Doctor Russell more than to any other man, he owed his conversion to the Catholic Church.

"When young, Mr. Feehan determined to come to St. Louis, and this president of Maynooth gave him a letter to Archbishop Kenrick, in which he stated that no student had left that college in his day with a higher record of ability, and the ecclesiastical spirit, than the bearer. Archbishop Kenrick soon discovered for himself the truth of this statement, and appointed him at



first professor of theology, and then rector of his diocesan seminary.

"During the thirteen years of his priestly career in St. Louis, in the seminary and on the mission, I knew him intimately, and had ample opportunity to judge him, and in trying circumstances he was always the same strong, gentle, self-possessed, self-sacrificing priest. After these thirteen years he was elected at the early age of thirty-five, to be Bishop of Nashville—a post of much responsibility at the time. With admirable prudence he restored order and confidence. In the trying times following the war, he had much to suffer and was extremely poor. During the dreadful visitation of the yellow fever he saw his priests and people fall around him, and his great paternal heart was moved to pity and to succor.

"After fifteen years of successful administration in Nashville, he came to this city as its first Archbishop in 1880. You, brethren, are the witnesses of his life and labors here. I need not enter into details. A few facts are sufficient and suggestive of many others. In 1879, the year before his arrival, there were in the diocese of Chicago 204 priests. Today there are 588. In 1879, there were 194 churches. Now 298. In this city alone there were only 84 churches. Now 150. I know of nothing in any city of this or any other country to even approach this last item of progress.

"The advance in the all-important department of parochial schools, colleges, benevolent institutions has been in proportion to the clergy and churches. The Archbishop's first solicitude on arriving in Chicago was concerning the schools which he visited in person. Those who beheld the splendid exhibit of Catholic schools in the Columbian Exposition of 1893, will remember the

strikingly beautiful, life-size statue of Archbishop Feehan in Carrara marble presented to him by his priests and bearing the inscription, 'The Protector of our Schools.' No more glorious monument could be erected to any man, and I trust that it will always occupy a prominent place in this great city.

"Few people know and still fewer appreciate the silent labor and mental strain unavoidable in the establishment of so many churches, schools and institutions. People judge by newspaper accounts of the movements of bishops on occasions of Confirmations and Visitations, etc., but the silent home work which is little noticed, is the severest of all. And we must bear in mind that, unlike the bishops in any other country of the world, the prelates who rule in our great cities, and this is especially true here, have to deal with people of many diverse nationalities. The Church in a city like this is similar to the whole Catholic Church in miniature. It combines two of the marks of the Catholic Church, proofs of its Divine origin, its Catholicity and Unity. We behold in her all the discordant elements of the world unified into one institution. Now in our great cities we behold so many diverse nationalities in the same faith and same essential discipline and under one head.

"But, of course, the human elements are there and cause differences of a minor, but often of a vexatious character. Similar difficulties are found in the political mission of the United States in unifying all the different nationalities. 'E pluribus unum' is Catholicity and Unity in the State. Some one may urge the only way in both cases is to thoroughly and immediately Americanize politically as well religiously. But prudence says be slow in this process; old prejudices and old ways

cannot be rudely interfered with. Do not tear up the cockle lest the wheat should also be destroyed.

"The bishop, like a good father, has to respect all his children united 'in the consanguinity of the Faith.' Their language hallowed by a thousand sanctifying associations must be respected; their old customs and wise old laws, often the accumulated wisdom of centuries, have a conservative influence on our later and more material civilization. There must be, of course, progress but it should be gradual, conservative progress to be truly permanent and to attain the final end of being at once truly Catholic and truly American.

"But, venerable Fathers and dear Brethren, no character and career can be perfected without the chastening hand of suffering. This was not wanting to our dear father and friend. His was one of those high natures that are deeply, silently sensitive. He complained little, but bled internally, and only God witnessed the heart struggle. The greatest, heaviest cross of his life he had to bear on shoulders worn out by the burdens of seventy years. This is not a fit occasion to discuss the sad episode.\* I feel that I act more in harmony with his nature and with what he would say to me, by stating that there from his bier he whispers to all who loved or opposed him the episcopal salutation, 'Pax Vobis,'—'Peace be to all.' Only pray for me and ask our Heavenly Father that He send a successor who will love the people, and especially the little children whom I leave behind me, that we may all meet in the eternal home of God. Amen."

James, Cardinal Gibbons, Primate of the American

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\* The Rt. Rev. speaker here refers to a coterie of priests who endeavored to impress their will upon the Archbishop in the selection of an Auxiliary, and when they failed in their endeavors, created grave scandal by ventilating their views in the public press. (The Author)—See Appendix, Nos. 7-8.





**MOTHER MARY CATHERINE FEEHAN**  
Superior of St. Patrick's Academy

Church, pronounced then the last absolution, as did the four suffragan bishops of the archdiocese—Bishop Spalding, Bishop Mukdoon, Bishop Ryan of Alton, and Bishop J. Janssen of Belleville. After this the prelates and priests all knelt at the bier of the dead Archbishop, and while the Cardinal, the Bishops and the Clergy were preparing for the journey to the cemetery, those in the Church were given the opportunity to view the face of the Archbishop. Slowly, the members of the religious order and of the laity filed past the bier and gazed once again and for the last time upon the face of their beloved superior and friend.

The relatives of Archbishop Feehan, who during the services had occupied pews close to the bier, were: Mother Catherine, Superior of St. Patrick's Academy, and Miss Kate Feehan, sisters; Mrs. Annie E. Feehan, widow of the Archbishop's brother; Sister Ambrose of St. Catherine's and Sister Edward of St. Patrick's; the Misses May and Annie Feehan, nieces; Edward and P. H. Feehan, nephews; and J. H. Locke, John Bennan and Miss Nellie Bennan, cousins.

At 1:15 P. M. began the sad journey to the tomb in Calvary Cemetery, where the remains of the Archbishop were temporarily placed. The procession to the cemetery was composed of an immense number of people, whilst throngs lined the streets and stood with bared heads, in reverential silence, as the cortege passed slowly along. The order of the procession was as follows:

Two companies of police.

The Seventh Regiment, I. N. G.

Catholic Knights of America, Uniform Rank.

Clan-na-gael Guards.

Ancient Order of Hibernians, Uniform Rank.

Knights of Columbus.

**Catholic Order of Foresters, Uniform Rank.**

**Sons of Father Matthew.**

**St. Michael's Society, Uniform Rank.**

**St. Stanislaus' Cadets.**

**Seventy carriages, priests of the diocese.**

**Honorary Pallbearers.**

**Active Pallbearers.**

**Funeral car.**

**Members of the Archbishop's family and household.**

**The Cardinal, Archbishops and Bishops.**

The solemn requiem services of the day were closed at the cemetery by the Right Rev. P. J. Muldoon, who officiated in the last offices for the dead in conformity with the ancient rites of the Church.

A short time afterwards the Archbishops' body was removed from the public to the private vault of Charles A. Plamondon. The ceremonies were presided over by Bishop Muldoon, and attending them were Mother Catherine, Father F. Barry, Father M. J. Fitzsimmons, V. G., and Father Callaghan. With these were a few friends and those who happened to be in the cemetery at the time. "The Calvary vault was not a fit resting place for our Archbishop," said Bishop Muldoon. "Many of the people desired an opportunity to offer prayers, and it was not right that this should be done in the common vault." There were no ostentatious ceremonies associated with the removal, and only the relatives and close friends were present. However, the body of the Archbishop was placed but temporarily in the vault of Charles A. Plamondon, as it was the express wish of the Archbishop to be buried in Mount Carmel Cemetery. In his will, made on May 10, 1902, it is stated: "I further will and direct my executors (Right Rev. P. J. Muldoon, Rev. M. J. Fitzsimmons,

and Thos. Brennan) hereinafter named, to see to it that my body is interred in Mount Carmel Cemetery and shall cause to be erected a suitable monument."

This transfer of the Archbishop's body from Calvary to Mount Carmel Cemetery took place on October 7, 1912.

The suggestion of Archbishop Ryan that a fitting monument to the memory of Archbishop Feehan should be erected led to various speculations and plans. The beautiful marble statue of Archbishop Feehan, the "Protector of Our Schools," which had been the central figure of the diocesan exhibit at the time of the "World's Fair," had been donated to Mother Catherine, of St. Patrick's Academy. It was suggested by some to have this statue erected in some public place in the city of Chicago; others suggested to have it removed to the Holy Name Cathedral, while others wished that a new monument be built.

Thus ended the earthly pilgrimage of this chosen child of God whom the world will ever remember as the munificent patron of education, the wise mentor and comforter of his people in the saddest hours of their bitter trials; the Father of the abandoned and the poor; the just and merciful judge; the faithful friend and devoted priest who presents to our view a splendid model of the Christian hero who has no peer amongst all the celebrated characters of the pagan world.

And when contemplating the sublime actions by which he had honored God and blessed the human race, can we not exclaim with Chateaubriant: "Such deeds are beyond the praises of men; we meet them with the silent tear of admiration."



## CHAPTER XXV

### ECHOES OF THE FUNERAL

EDITORIAL COMMENT BY SECULAR PAPERS: TRIBUNE, INTER-OCEAN, DAILY NEWS, JOURNAL AND EVENING POST—CATHOLIC PRESS COMMENT: PITTSBURGH OBSERVER, CATHOLIC JOURNAL AND NEWS, MEMPHIS, TENN., IOWA CATHOLIC MESSENGER, THE REVIEW, ST. LOUIS, MO., THE CATHOLIC UNIVERSE, THE CATHOLIC TRANSCRIPT, THE WESTERN WATCHMAN, THE NEW WORLD.

THE passing of Archbishop Feehan received much editorial notice. The "New World" printed at the time the following editorials taken from the leading newspapers of the country:

*(The Chicago Tribune)*

"Archbishop Feehan was a man who cared little for notoriety. Notoriety, though, is, perhaps, not quite the word that should be used to express the kind of prominence he avoided. He did not seem to care even for fame. It mattered nothing at all to him whether his name became a household word or not. He devoted himself to the diocese to which his consecration as Archbishop had bound him. With public questions beyond the interests of his diocese he seldom meddled. Publicity was for others. The affairs of the Church as found in Chicago were for him. Although said to be a sound scholar, he never wrote on Church history like Cardinal Gibbons of Baltimore. Although a man to whom it was given to help in the bringing of many diverse nationalities into a united American life, he never wrote and spoke on the American Church like Archbishop Ireland of St. Paul. Although a man of great activity, his unobtrusive manner of work brought

him less general recognition than was the lot of Archbishop Corrigan of New York.

The public, especially the Protestant public, knew only that the Archbishop of Chicago was called Feehan, and that the prosperity of the Archbishopric would seem to show that the administrative officer was a man of great powers of mind. The presumption was that Archbishop Feehan was responsible for and was to be credited with the condition of the great diocese of which he was the head. To Catholics, especially to Catholics in Chicago, the Archbishop appeared in a clearer light. To them he was known in his public capacity as a most tireless and efficient worker, in his private life as a kind and gentle guide and friend.

What Archbishop Feehan accomplished in Chicago will seem to the observer to have two features which are particularly worth mention. There was, in the first place, a diplomatic handling of the Irish, German, Polish, Bohemian, French and Italian elements in the diocese. There was, in the second place, an insistence upon parochial schools. In both cases the Archbishop had a gratifying degree of success. There was little stir made, however. In his relations with foreign priests and laymen, in his erection and maintenance of schools, as well as in his encouragement of charitable and philanthropic enterprises, there was no beating of drums, there was no clashing of cymbals. The Catholics built homes and hospitals. They seemed to spring up in a night. They were in operation before the public had heard their names. The immense resources of the diocese, concentrated in the hands of the Archbishop, were for use rather than for exhibition.

Hence it is that one can say that if ever a prelate forsook all other interests for those of his diocese, that

prelate was Patrick A. Feehan. From the time he received the ring and the crozier he labored but to one end, he put his energies into but one channel, and they were fruitful in good works. His successor will enter into an inheritance accumulated for him by the wise, devout administrator of a great religious trust who has gone peacefully and painlessly to his rest."

*(The Chicago Inter-Ocean)*

"When Archbishop Feehan, who died on Saturday, came to Chicago, the newly erected archdiocese needed, above all, an administrator and an organizer. It found both in the new Archbishop. He was business man, as well as scholar and Churchman. With a firm grasp on Church polity, he gave the closest attention to the details of organization and management. With no liking for controversy, he succeeded in a field where controversy had been rife for years. Not aggressive himself, he dominated aggressive men. Coming from a field where the question of nationality had been of little importance, he became popular in a field where the question of nationality was most important.

Under his direction the archdiocese flourished as no other in the United States. All its affairs were managed admirably. Prominent Catholics were not in the habit of speaking of Archbishop Feehan as an exceptionally strong man, but they were in the habit of referring to him as a Prelate of high and gentle spirit and an administrator with a most extraordinary grasp of a difficult situation. Certainly in no other field of Church activity have the affairs of the Catholic Church been more admirably managed than in Chicago.

Towards other denominations, Archbishop Feehan was tolerant and courteous. He joined with Protestants

in most of the movements of the last twenty years for the benefit of Chicago. He took great interest in educational affairs, and was conspicuous in the movements that culminated in the World's Fair. Protestants will join with Catholics in mourning the death of so able a Churchman and so good a man."

*(The Chicago Daily News)*

"It would be difficult to fix limits defining the extent of the influence exerted upon this community by Archbishop Feehan during his long and useful life. The vital factors in the social or religious evolution of a people are frequently those which are not most conspicuous. Archbishop Feehan seemed to shun the public prominence which naturally would have been his had he chosen to play a positive part in the more obvious and superficial concerns of public life. Personally of a retiring disposition, he lived the life of the Churchman and of a kindly benefactor of his fellow men, performing his countless good deeds in a way to escape notice.

In spite of this rare quality of self-effacement, or perhaps partly because of it, the public at large as well as the members of the Catholic Church have recognized for years in Archbishop Feehan a powerful and positive force for good in the community, working deep in the undercurrents of the community life. Few of his contemporaries have been more devoted to the Church or more gentle and kindly in their attitude toward mankind. His administration of his high office, with its many and difficult problems, testifies to his exceptional ability, but his purely personal qualities both as man and as Prelate have been even more a source of strength. The growth of this diocese, which has more than trebled

the number of its churches since he became Archbishop, may have been due largely to his administrative ability, but the influence of his kindly personality and example has been no less effective for good.

The sorrow and regret occasioned throughout the country by his death will be peculiarly felt in Chicago, where the venerable Prelate for nearly a quarter of a century had exercised the authority and prerogative of the highest office in the archdiocese."

*(The Chicago Journal)*

"The late Archbishop Feehan was a good man, full of charity and loving kindness; a pious and learned Churchman, and an administrator of great acumen and executive ability. More than most of the distinguished and powerful prelates who were his contemporaries, he lived in as well as for the Church to whose service his life was dedicated. The things of this world were of no moment to him except as they concerned the growth of his diocese; which is the answer to the frequent question why he took so small a part in the great civic movements of his time. But, if Archbishop Feehan cared less for the city of Chicago than for the Archdiocese of Chicago, he cared greatly for the city's greater part and lifted it up among the great ecclesiastical provinces of the Roman world. May he rest in peace, for he has fought the good fight; he has kept the faith.

It were hardly decorous as yet to discuss the candidates for his seat in the hierarchy. But it is not improper to say that his successor ought to be a big man, a statesman as well as a scholar, and a man of business. No man, no dozen men, can exert so powerful an influence upon the city's future as the Catholic Archbishop of Chicago; and Archbishop Feehan's successor

should be a man who realizes this and is not too languid or too timorous to exert that influence to the utmost."

*(Chicago Evening Post)*

"Archbishop Patrick A. Feehan, whose sudden death has deeply affected the Catholic community and is regretted by all thoughtful people, was in the best sense of the word an ecclesiastic. He was devoted, pious, gentle and self-sacrificing. His heroic work in Nashville during the ravages of the cholera epidemic in the late '60s brought him great and deserved fame, and naturally led to his appointment as the first Archbishop of the diocese of Chicago.

For nearly twenty-two years Archbishop Feehan administered the affairs, spiritual and temporal, of this great archdiocese, the second in the United States. The legislature of Illinois was liberal and generous enough to pass an act making the Catholic Archbishop of Chicago a corporation sole, and the privilege has certainly been of great benefit to the Catholics of the archdiocese. The Archbishop's investments were invariably prudent, and the wealth of the organization has steadily grown. Personally the late Archbishop was poor, and he probably left very little property to his relatives.

In politics, secular and ecclesiastical, Archbishop Feehan never dabbled. He was liberal, and the politico-economic beliefs of his flock did not concern him. He had no ambition beyond that of faithfully performing his important duties and looking after the welfare of his churches, schools and charitable institutions within his jurisdiction. He avoided controversy and general public questions, though he was doubtless in sympathy with what is called 'Americanism' in Catholic teaching and tendency."

## CATHOLIC PRESS COMMENT:

*(Pittsburgh Observer)*

"The death of Archbishop Feehan removes one of the strong pillars of conservatism from the Church in this country. His loss is one to be mourned for several reasons."

*(Catholic Journal and News, Memphis, Tenn.)*

"Scarcely were the sods green upon the grave of New York's great prelate than the Catholic heart of this country was again saddened for another of her most honored and beloved sons. The death of Archbishop Feehan is keenly felt and sincerely mourned. Because he was the ideal 'Sogarth Aroon,' the faithful, simple father, adviser, as well as the august prelate of one of the greatest dioceses in America.

The people loved him, for they could always approach him and he was ever as ready to give ear to their complaints as when he was a plain parish priest. He sought not worldly honor or glory, but rather the eternal glory of the God that he served so faithfully and the people whom he loved so dearly.

Archbishop Feehan, unlike some other prelates, had no ambition to be the central magnet in an episcopal galaxy; he craved not the honor of high position and power; all he sought was simply the love of his Creator and his fellowmen.

Archbishop Feehan would rather be a true, faithful, lowly priest than a great, ambitious Pope. He was not so great a prelate that his ambition ever burned his surplice, but he was a good man in the fullest sense of the word.

In his death America lost one of her best and most loved prelates; a man of scholarly mind and great force

of intellect. His priests and his people alike loved and revered him, for the great labors of his life were for and among them. They saw and knew him as he was, the real priest of God."

*(Iowa Catholic Messenger)*

"The death of Archbishop Feehan occurred Saturday. He had had charge of the Chicago Archdiocese for twenty-two years, and goes to his grave leaving as great a monument of accomplishments as any who ever devoted their lives to the work of the Church. He left a diocese with 1,000,000 Catholics, with the best of educational and charitable institutions in every part of it. The churches, the schools, both collegiate and parochial, the hospitals and orphanages which he has given to Chicago alone, represent millions of wealth and years of devoted labor. These institutions, the work which with the aid of his clergy and religious orders he has done, the souls he has saved, the men and women whom he has educated, the orphans that he has reared, the sick and unfortunate that he has cared for, we believe will merit a greater reward at the hands of the Master to Whose service he consecrated himself, than that of the proudest of these who build nations and palaces and go to their graves in purple.

Archbishop Feehan did his work without ostentation, devoted all his days to the work of his holy office and is followed to the grave by the prayers of thousands of those whose lives he has made better."

*(The Review—St. Louis)*

"We are pained to be compelled to chronicle the rather sudden death, on last Saturday, of the venerable Archbishop Feehan, of Chicago, under whose benign crozier *The Review* was founded and prospered for over three years, despite the attempts of its enemies to move him



to muzzle it. The departed Metropolitan, in the words of his and our friend, Father G. D. Heldman, 'had that special gift which won him the absolute confidence and the deepest love and affection of every nationality of his diocese. He possessed that subtle spiritual power which united them all in himself. He was the kindest of fathers to his priests. The poor and downtrodden found in him a kind and compassionate friend at all times. No one in trouble ever went to him but came away blessed by his words and helped to bear their sorrows'. . . Under his hand the parochial school system of Chicago has been so perfected that it is second to none in the world. There are more children in the parochial schools of the archdiocese than in any other in the United States. Not in vain was he called the 'Protector of the Schools.'

May he rest in peace!"

*(Catholic Universe—Cleveland, O.)*

"Last Saturday afternoon Archbishop Feehan, of Chicago, died rather unexpectedly, though he had been in poor health for more than a year. Twenty-two years ago he was called from the See of Nashville to preside over the great and rapidly growing diocese of Chicago. From his student days he had been noted for his talent and ability. His new field of labor demanded the exercise of his recognized administrative ability. He sought not applause nor did he court the attention of the public. He worked almost as silently and as faithfully as the forces of nature. Dignified almost to the point of austerity, yet he won his way to the affections of his clergy and of the people. Hence there is mourning in the great city and throughout the immense diocese. The magnitude of his funeral testifies to the place

he won in the respect of the people of Chicago irrespective of creed or nationality.

Archbishop Feehan realized early and strongly the truth emphasized by the Scriptures: 'Unless the Lord build the house, they labor in vain that build it.' Hence he directed that the school should precede the construction of the Church edifice. This was his glory and his crown.

Strange indeed it is that the two largest dioceses in America are now vacant, Chicago and New York. All should pray that worthy successors be sent to succeed Archbishop Corrigan and Archbishop Feehan."

*(The Catholic Transcript—Hartford, Conn.)*

"The death of Archbishop Feehan leaves the two greatest sees in the American Church widowed. Chicago, under this great Metropolitan, prospered as marvelously as did New York under the late Archbishop Corrigan. The growth of each diocese was something altogether phenomenal and unrivaled, we believe, in the whole history of the Catholic Church.

Archbishop Feehan was a singularly dignified and retiring Prelate. Of late years, his declining health had kept him well out of the public mouth. He sought retirement and was seldom seen even on occasions when great ecclesiastical functions were in order. He had earned these few years of repose, for in his day he was in the very center of events which were calculated to break the strength and try the soul of the devoted Prelate.

The wondrous development of the great Metropolitan See of Chicago under his direction is an evidence of his exceptional ability and worth. He ruled wisely and with hardly a shadow of opposition till age had proclaimed that his work was done. He was not, however,

suffered to die in peace. For a gadfly penetrated his seclusion and harassed him sorely for months. The people under his episcopal care had, however, the discernment to know where real merit and justice resided, and those who foolishly opposed his wise rulings met with the condemnation and rejection which they so abundantly deserved.

The first Archbishop of Chicago honored his ministry and deserves to rank among the most illustrious founders of the great American Church."

*(The Western Watchman)*

"Following so quickly after the death of the Archbishop of New York, the news of the sudden demise of Archbishop Feehan struck the Catholics of the country like a visitation from God. To those who knew the precarious condition of the latter Prelate's health, the announcement of his death was no surprise. Archbishop Feehan has been hovering between life and death for four years. Two years ago the Propaganda was already taking steps to fill the vacant See of Chicago. Archbishop Feehan had had three severe attacks of pneumonia, from which only the best care and a naturally rugged constitution saved him. But they left his bodily health seriously undermined and a final breakdown was inevitable.

Archbishop Feehan was a man of methodical, but constant occupation. He began his ecclesiastical career as president of the St. Louis' Diocesan Seminary. He developed in that position the sterling qualities that afterwards marked him for promotion. Mildness and amiability were his chief characteristics. It was said then that he lacked 'push.' Archbishop Kenrick had promoted Bishop Duggan from the most fashionable parish in this city to the See of Chicago and he was

not long in selecting a successor in the parish. He called Father Feehan to the Immaculate Conception Church. As a St. Louis pastor, he was easily head and shoulder above all his fellows. He was the most revered and respected priest in St. Louis in his day. His habits were simple, his life austere, and his manners gentle almost to womanliness. He had but one way of talking to everybody. He had no society tones; no mannerisms. As he talked to a beggar at his door he talked to the lady in silks; and as he talked in the parlor he talked in the pulpit. Not even in his singing did he ever vary his intonations. He sang the Preface in the same artless and unaffected way he sang an Irish melody. He never posed. He was not moved by flattery. We shall never forget the morning of his consecration.

He had been lauded to the skies by the preacher. The people had made in his honor a grand demonstration. The pageant was calculated to impress the most stolid nature. As the new bishop sought his room after the ceremony a number of his personal friends were waiting to greet him. He threw himself into a chair and asked for his pipe. 'I am dead for a smoke,' was all he had to say. While others were thinking of his learning, eloquence, worth and promise, he was thinking of his duceen. We say this to illustrate the intense naturalness of the man.

After spending fifteen years in Nashville, the Bishop was called by the Holy Father to take possession of the See of Chicago, then raised to the rank of an Archbishopric. For twenty-two years Archbishop Feehan has ruled over that great diocese. During that time it has more than trebled in Catholic population and the number of priests and churches has grown in proportion. Chicago is today the second See in this country

and perhaps in the world. It has 550 priests and 247 parish churches. It has 65,000 children attending Catholic schools and a Catholic population of nearly one million.

It has been said of Archbishop Feehan in Chicago, what was said of him when he was president of St. Louis' Diocesan Seminary, that he lacked 'push.' Bishops do not need 'push.' None ever said that he lacked ecclesiastical spirit; that he was not devoted to the interests of religion; that he failed in love and duty to his priests and people. He was gentle, and at times when it might be considered proper for him to assert himself, he was painfully diffident, and even awkwardly bashful. When he spoke in public his voice was low and weak. His monotonous utterances would seem to indicate coldness. But those who would sit near him would observe the man's intense agitation. He appeared slow and placid; but a cauldron of pent-up feeling was seething within. He could not make others feel what he felt, and many, therefore, thought him callous. He was as candid as a boy, and as sensitive as a maiden.

He is dead, and he did not regret to leave a cold and noisy world, or the pomp and trappings of an office he never coveted and which he left enriched with the luster of one more generous sacrifice; one more shining example of the devotion that lays down life for Christ's sheep."

*(The New World)*

"A life, noble, beautiful and good in thought and action, in the secrecy of the home as well as in the sanctuary and in the chair of episcopal administration, has reached its term. Few prelates have better earned the double honor that, as St. Paul declares in his letter to Timothy, attaches to probity in private life and

integrity in public office, than the Most Reverend Patrick Augustine Feehan. Few ecclesiastics have been rendered more illustrious, not only by the nobility of their personality, but also by the moral elevation of their public policy. A retrospect of that life so fruitful in acts of beneficence, so attractive to all who had the dignity of character to appreciate it, impresses us most of all by its unity, continuity and symmetry. We discern the Archbishop in the priest, and the priest in the student. St. Gregory of Nazianzen said of the great St. Basil that he was a priest before he received episcopal ordination. Even in Archbishop Feehan's boyhood the innocence of his disposition, the gravity of his demeanor, his solid virtue and his love for the Church and its sacred ceremonies, had consecrated his soul before the hands of the Bishop had communicated to him the sacramental character.

The equipoise of that grand and noble life, which opened in the year of Ireland's emancipation, in the shadow of the historic Rock of 'Cashel of the Kings' and peacefully closed in the archiepiscopal residence last Saturday afternoon, could not lose or suffer alteration in a single element without the moral beauty of its balance and proportions being disturbed. The gentleness and sense of justice, the apostolic sweetness and dignity, the unostentatious zeal and quiet enthusiasm in every noble enterprise, that won unbounded admiration during his episcopate, had established an inviolable sanctuary in his soul from his earliest years. The complete absence of self-seeking was as evident in the boy as in the Archbishop, and he accepted academic honors in the same spirit of gentle reluctance in which he afterwards accepted the highest ecclesiastical dignities. Yet the magnificent gifts with which nature had lavishly

endowed him were cultivated with conscientious care, so that one of his professors in Maynooth said of him, what was once said of St. Athanasius, that he surpassed the most brilliant by his industry and the most diligent by his brilliancy.

The dominant unifying principle of his life was his moral elevation of character. He was raised as high above the common herd as Moses on the summit of Sinai, communing with the God of eternal truth and holiness was elevated over the Israelites, who were prostrate before the golden calf in the plains beneath. By a natural affinity, he was associated during the entire length of his career with men of powerful intellect and lofty ideals. The late Lord Russell, of Killowen, was his classmate at Castle Knock College and his life-long friend. Among his intimate associates in the great ecclesiastical Seminary of Maynooth, especially after his promotion to the famous Dunboyne establishment, were the Rev. Dr. Murray, author of the classic work on the 'Church;' Rev. George Crolly, the celebrated jurist; Rev. Dr. Callan, the distinguished scientist, and the Rev. Dr. MacHale, afterwards the great Archbishop of Tuam, 'the lion of the fold of Judah.'

From the day of his affiliation to the diocese of St. Louis he enjoyed the friendship of its illustrious Ordinary, the scholarly Archbishop Kenrick, and the intimate companionship of the late Archbishop Hennessey, of Dubuque, and Archbishop Ryan, of Philadelphia, 'the American Chrysostom,' who came from the Atlantic coast to the funeral to offer the unique tribute of his eloquence to the illustrious dead.

Every impulse of his spirit was lofty, far-reaching, masterful and free from subjection to accidental circumstances of time and place. That love of academic

seclusion and shrinking from notoriety, which to many seemed rooted in his character, would disappear before the needs of a situation like that in which he found himself when he became Bishop of Nashville immediately after the Civil War. Then the vigor, enthusiasm, splendid physical energy and boundless resources latent in his powerful personality came into play, and remained in evidence until he had brought order out of chaos and reorganized the Church on a magnificent scale within the sphere of his jurisdiction.

That such a man would be popular with that strong and enduring popularity that captivates the mind and heart rather than the fancy, was inevitable, and the love and admiration of his people on special occasions, notably when he celebrated the Silver Jubilee of his Episcopate, flamed up with an ardor and intensity almost unparalleled in the history of this country. Public men are often most admired where they are least known. The deceased Archbishop awakened the deepest reverence and most enthusiastic affection in the minds and hearts of his priests in Chicago. For more than twenty-two years they have been the chief beneficiaries of his wise and gentle rule. Never has there been a happier combination of the *suaviter in modo* and *fortiter in re*. In no diocese of the Catholic Church has a more perfect equilibrium been attained and preserved between personal liberty and the administration of ecclesiastical law. No prelate better learned to discern when speech was merely silvern and when silence was golden. The magnificent results of this wise policy appeared in a zealous and contented clergy, a devout and reverent laity, under the patriarchal chief to whom all his subjects rendered ready homage and cheerful obedience. It was conditions like these that contributed to the unprecedented



growth of Catholicity in our midst—growth of Catholic population, multiplication of churches, schools, religious congregations, charitable institutions—in a word, of everything that constitutes and consolidates the Catholic Church among a people. Hence every priest of the archdiocese could truly say, 'My lines have been cast in pleasant places.'

The charm of his personal character, his deep and unostentatious piety, his truly southern dignity and suavity, his enthusiasm for every noble ideal which is a native inheritance of the children of the Gael, and his serene mind and tranquil judgment would ennoble human nature in any profession, but dignified it with a peculiar grace in the person of a Catholic Bishop. God, in His providence, we may well hope, will always give great archbishops for this great archdiocese. But in our most sanguine moments we cannot look for a prelate who will be in better accord with the legitimate rights, or in closer harmony with the noblest and loftiest aspirations of his priests, than was the Most Rev. Archbishop Feehan.

Peace, beloved Archbishop, to thy gentle spirit! The lyric poet of your native land, whose melodies you loved so well because they touched every chord of your exquisite Celtic nature, describes the dying daylight in mystic language that aptly symbolizes the closing years of your life. The sun is set, but its lingering rays will irradiate many a mind and heart in future years.

As the tens of thousands of mourners filed past the casket to take a last look at the noble face that so beautifully mirrored the lofty virtues of his soul, many a glowing tribute was paid to the illustrious dead. First came the orphans bereft of nature's guardians to whom he was the beneficent instrument of God's Providence,

sheltering them, clothing them, feeding them. Will not their deceased mothers gratefully and eloquently plead the cause of this Apostle of Charity before the Throne of Mercy? Then came the poor whom he succored, full of the liveliest recollections of his countless benefactions known only to them and to God. They will fervently supplicate Him Who promised to reward even a cup of cold water given in His Name to be mindful of one who never beheld want and suffering without alleviating and solacing it.

Little children were there, because he loved them, even as his Divine Master loved them. For innocence always attracts innocence. What joy he felt at Confirmation time, when with heart overflowing with paternal tenderness and affection, he mingled with them, his face radiant with kindness and his words enkindling the sweetest emotions in their bosoms! What an admirable representative of Him Who said, 'Suffer little children to come unto Me, for theirs is the kingdom of Heaven.' Young men occupying honorable and responsible positions came to take their last farewell of him who rescued them from material and moral degradation and despair, and educated them in knowledge and hope and virtue in that magnificent institute on the Desplaines river, whose name will perpetuate his apostolic memory in the State of Illinois.

From hospital, asylum and academy grief-stricken Sisters, without distinction of congregation or language, gathered around the bier of their deceased father in God, of whose sympathy, solicitude and kindness almost every one of them had some personal reminiscence. They will remember him when others have forgotten him, and will be united with him in the communion of saints by the loving prayers which they will address for

him to Jesus in the tabernacle. But most expressive, even in death, was that face for his priests, who were nearest and dearest to him in life. What a history of kindness, of sympathy, of tenderness, of paternal affection and sage counsel for every one of them, from the oldest to the youngest, dating for many of them from the moment they entered the ecclesiastical seminary, was written in that noble face! They, at least, will never forget him in their prayers, and especially in the Holy Sacrifice of the Mass. They will give thanks to God, the Father, in Christ Jesus, that He has caused to arise in our days a priest so holy, so innocent, so zealous, so patient, so assiduous in prayer, so indefatigable, self-sacrificing and wholly consecrated to the interests of the Church. May his spirit be upon them for generations!"

**BIOGRAPHICAL SUMMARY OF THE  
MOST REV. P. A. FEEHAN**

- 1829—August 29th, born at Killenaule, County Tipperary, Ireland.
- 1845—Enters Castle Knock college. (ecclesiastic.)
- 1847—Enters Maynooth College.
- 1852—Accepts a call from Archbishop Kenrick and comes to America. November 1st, ordination to the priesthood in St. Louis, Mo.
- 1858—Appointed assistant priest to St. John's Church, St. Louis, in July. Ministers to cholera victims in St. Louis.
- 1854—Succeeds to the presidency of the Seminary at Carondelet.
- 1858—Appointed to the pastorate of St. Michael's Church and subsequently to the pastorate of the Church of the Immaculate Conception.
- 1862—Establishes hospital for wounded soldiers.
- 1865—November 1st, Consecrated Bishop of Nashville.
- 1866—Participates in the Second Plenary Council of Baltimore. Ministers to the stricken during cholera plagues and the yellow fever visitations in the South.
- 1880—November 28th, Nominated first Archbishop of Chicago.
- 1883—Summoned to Rome to prepare the work for the Third Plenary Council of Baltimore.
- 1890—October 29th, Observes the twenty-fifth anniversary of his Consecration.
- 1902—July 12th, Dies in Chicago.

BISHOPS OF CHICAGO

1845-1848—Rt. Rev. William Quarter, D. D.

1848-1853—Rt. Rev. James Oliver Van de Velde, D. D.

1854-1856—Rt. Rev. Anthony O'Regan, D. D.

1856-1857—Rt. Rev. Mathew Dillon, Administrator.

1857-1859—Rt. Rev. Clement J. Smythe, Administrator.

1859-1869—Rt. Rev. James Duggan, D. D.

1870-1879—Rt. Rev. Thomas Foley, D. D.

1880-1902—Most Rev. Patrick A. Feehan, D. D.

1903-1915—Most Rev. James Edward Quigley, D. D.

1915——Most Rev. George W. Mundelein, D. D.

## APPENDIX

### No. 1—Testimonial Letters of the Ordination of Patrick Feehan:

**PETRUS RICHARDUS KENRICK**, Dei et Apostolicae Sedis gratia Archiepiscopus S. Ludovici, Universis et Singulis praesentes inspecturis fidem facimus atque testamur Nos die prima Mensis Novembris Anni MDCCCLII Missam in Pontificalibus sine cantu celebrantes in Ecclesia Cathedrali S. Ludovici Ordinationem extra tempora a jure constituta, dispensatione super interstitibus, habuisse, atque dilectum Nobis in Christo Diaconum Patritium Feehan ad Sacrum Presbyteratus Ordinem praevio examine idoneum repertum, atque dotibus a S. Conc. Trid. requisitis praeditum, adhibitis consuetis solemnitatibus ac caeremoniis juxta S. R. E. Ritum in Domino promovisse, praesentibus RR. DD. Simone Aug. Paris, Josepho Renaud, Edmundo Saulnier, Jacobo Duggan.

In quorum testimonium praesentes manu Vicarii Generalis Nostri subscriptas, nostroque sigillo, atque Cancellarii nostri subscriptione communitas fieri jussimus.

Datum S. Ludovici ex Aedibus Cancellariae, die 2a mensis Novembris, MDCCCLII.

De Mandato Illmi. ac Revmi. Archiepiscopi

**JOSEPH MELCHER, V. G.**

**EDM. SAULNIER, Cancellarius.**

No. 2—Brief of Nomination of Father Feehan to the  
See of Nashville, Tenn., July 7, 1865:

Dilecto Filio Patritio Feehan Presbytero Hiberno.

PIUS PP. IX.

Dilecte Fili Salutem et Apostolicam Benedictionem.

Apostolatus officium meritis licet imparibus, Nobis ex alto commissum, quo Ecclesiarum omnium regimini Divina dispositione praesidemus, utiliter exequi, adjuvante Domino, cupientes, solliciti corde reddimur, et solertes, ut cum de Ecclesiarum ipsarum regiminibus agitur committendis, tales eis in Pastores praeficere studeamus, qui populum suae curae creditum sciant non solum doctrina verbi, sed etiam exemplo boni operis informare, commissasque sibi Ecclesias in statu pacifico et tranquillo velint et valeant, auctore Domino, salubriter regere, et feliciter gubernare. Dudum siquidem provisiones Ecclesiarum omnium nunc vacantium, et quae in posterum erunt vacaturae, ordinationi et dispositioni Nostrae reservavimus, decernentes ex tunc irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Postmodum vero Episcopali Ecclesia Nashvillensi, cui venerabilis Frater Jacobus Whelan ultimus illius Antistes praesidebat, per renuntiationem ejusdem Venerabilis Fratris, quam mense Septembri Anni MDCCC-LXIII ratam habuimus, Pastoris solatio destituta, Nos ad ejusdem Ecclesiae provisionem celerem, atque felicem, in qua nemo praeter Nos se potest, poteritve immiscere, decreto et reservatione obsistentibus hujusmodi, Paterno et sollicito studio, ne illa exponatur diuturnioris vacationis incommodis, intendentes post deliberationem, quam de praeficiendo eidem Ecclesiae personam utilem ac fructuosam cum SS. Fratribus

Nostris Sanctae Romanae Ecclesiae Cardinalibus, negotiis Fidei Propagandae praepositis habuimus diligentem, demum at te qui ex legitimo es matrimonio procreatus, et in aetate etiam legitima es constitutus, et cujus de doctrina, pietate, et studio, in animarum salute procuranda, cum prudentia, consilio, et rerum gerendarum peritia conjuncta, praeclara extant documenta, oculos mentis Nostrae direximus. Quibus omnibus sedulo perpensis, teque ab quibusvis excommunicationis, et interdicti, aliisque ecclesiasticis censuris, sententiis, et poenis quovis modo, vel quavis de causa latis, si quas forte incurristi, hujus tantum rei gratia absolventes, et absolutum fore censes, eandem Nashvillensem Ecclesiam, de persona tua Nobis, et memoratis Cardinalibus, ob tuorum exigentiam meritorum accepta, de Fratrum eorundem consilio, Auctoritate Nostra Apostolica providemus, teque illi in episcopum praeficimus et Pastorem, curam, regimen, et administrationem dictae Ecclesiae tibi in spiritualibus et temporalibus plenarie committendo, in Illo qui dat gratiam, et largitur dona confisi, quod dirigente Domino actus tuos, praefata Ecclesia per tuae circumspectionis industriam et studium, utiliter et prospere dirigatur, grataque in ipsis spiritualibus et temporalibus suscipiat incrementa. Jugum igitur Domini tuis humeris impositum, prompta devotione animi complectens, curam, et administrationem praedictas ita studeas fideliter, prudenterque exercere, ut praedicta Ecclesia provide se gaudeat gubernatori, et fructuoso administratori fuisse commissam, tuque, praeter aeternae retributionis praemium, Nostram quoque, et Apostolicae Sedis uberius exinde consequi merearis benedictionem et gratiam. Ceterum ad ea quae in tuae cedere possunt commoditatis augmentum, favorabiliter intendentes, tibi, ut a quocumque quem malueris An-



tistite Catholico, gratiam et communionem Sedis Apostolicae habente, accitis, et in hoc illi assistentibus duobus Episcopis, et nisi reperiri commode queant, duobus presbyteris saecularibus, seu cujuscumque ordinis et instituti regularibus, similemque gratiam, et communionem Sedis Apostolicae habentibus, munus Consecrationis libere et licite possis, et valeas; atque eidem Antistiti, ut receptis a te prius Catholicae Fidei professione, juxta articulos pridem a Sede Nostra propositos, ac Nostro, et Ecclesiae Romanae nomine fidelitatis debitae solito juramento, praedictum munus tibi, Auctoritate Nostra, impendere licite valeat, eadem Auctoritate, plenam, et liberam harum scire tribuimus facultatem. Volumus autem atque praecipimus, ut nisi receptis a te prius fidei Catholicae professione, et fidelitatis, per dictum Antistitem, juramento hujusmodi, ipse Antistes consecrationis munus tibi impendere, tuque illud recipere praesumpseritis, idem Antistes a Pontificalis officii exercitio, et tam ipse, quam tu ab regimine et administratione Ecclesiarum vestrarum eo ipso suspensi sitis. Non obstantibus Apostolicis, ac in universalibus provincialibusque, et synodalibus Conciliis editis generalibus vel specialibus Constitutionibus, et Ordinationibus, necnon dictae Ecclesiae Nashvillensis etiam juramento, confirmatione Apostolica, vel quavis alia firmitate roboratis statutis, consuetudinibus, ceterisque contrariis quibuscumque. Datum Roame apud Sanctum Petrum sub annulo Piscatoris die VII Julii Anno MDCCCLXV. Pontificatus Nostri Anno Vigesimo.

(Seal)

N. CARDLIS PARACCIANI CLARELLI.

No. 3—Letter of Cardinal Simeoni informing Archbishop Feehan of his elevation to the Archbishopric.

Illme ac Rme Domine,

Valde gratulor Ampl. Tuae, eo quod ad dignitatem Archiepiscopalem evehi meruerit. Porro Emi Patres hujus S. Congnis de Propaganda Fide in comitiis generalibus die 16 p.p. Augusti, sede Chicagiensi in archiepiscopalem evecta, Te primum Archiepiscopum nuntiarunt. Hanc vero resolutionem S. Smus Dominus Noster ratam habuit atque confirmavit. Hinc quam primum fieri poterit literas apostolicas in forma Brevis ad te mittam. Interim Tibi significo atque totis viribus hortor ut votis S. Congregationis respondendum cures, magno animo ad novam diocesim accedas ac omnem diligentiam adhibeas ut, rebus compositis, tam electa Ecclesiae Catholicae in America portio, tandem optata pace fruatur.

Interea Deum precor ut Te diutissime sospitet.

Romae ex Aed. S. C. de Ppda Fide, die 7bris, 1880.

A. T.

Uti frater addictissimus,

JOANNES CARD. SIMEONI,

Præfectus.

R. P. D. PATRITIO FEEHAN,

Episcopo Nashvillensi.

No. 4—Second letter concerning the same subject:

Illme ac Rme Domine,

Inclusum hisce literis accipies Aplcum Breve quo ad Sedem Archiepiscopalem Chicagi SSmus Dnus Noster Te transferre dignatus est. Cum rursus Tibi gratulor de hoc novo honoris testimonio quo ab Aplca Sede cumularis, precor Amplitudinem Tuam, ut omnia in

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diocesi Nashvillensi ita disponat, ut durante Sedis vacantis tempore, nullum detrimentum Ecclesia capere possit.

Interim precor Deum ut Te diutissime sospitet.  
Romae ex Aed. S. C. de Pnda Fide, die 30 Septembris 1880, A. T.

Uti frater addictissimus,

JOANNES CARD. SIMEONI,

Praefectus.

R. P. D. PATRITIO FEEHAN,  
Episcopo Nashvillensi.

No. 5—Bull of the Elevation of Bishop Feehan to the  
Archdiocese of Chicago, September 10, 1880.

Venerabili Fratri Patritio Feehan,  
Episcopo Nashvillensi.

Venerabilis Frater salutem et Apostolicam Benedictionem.

LEO PP. XIII.

Apostolatus officium, meritis licet imparibus, Nobis ex Alto commissum, quo Ecclesiarum omnium regimini Divina providentia, utiliter exequi, adjuvante Domino, satagentes, solliciti corde reddimur et solertes, ut cum de Ecclesiarum ipsarum regiminibus agitur commitendis, tales eis in Pastores praeficere studeamus, qui populum suae curae creditum non solum doctrina verbi, sed etiam exempli boni operis sciant informare, commissasque sibi Ecclesias in statu pacifico et tranquillo velint et valeant, auctore Domino, salubriter regere, et feliciter gubernare. Dudum siquidem provisiones Ecclesiarum omnium nunc vacantium, quaeque in posterum vacabunt, ordinationi et provisioni Nostrae reservavimus, decernentes ex tunc irritum et inane, quidquid secus super his a quoquam quavis auctoritate scienter

vel ignoranter contigerit attentari. Postmodum vero absoluto, ratione gravis diuturnaeque valitudinis ejus, Venli Fratre Jacobo Duggan a vinculo quo tenebatur, Ecclesiae Chicagiensis, eadem Sede ita vacante, ad honorem et dignitatem Archiepiscopatus evecta, Nos ad ejusdem Archiepiscopalis Ecclesiae Chicagiensis provisionem celerem atque felicem, in qua nemo praeter Nos se potest, poteritve immiscere, supradictis decreto et reservatione obsistentibus, ne illa longae vacationis exponatur incommodis, Paterno ac sollicito studio intendentes, post deliberationem, quam de praeficiendo eidem Ecclesiae Archiepiscopali personam utilem et fructuosam, cum Venlibus Fratribus Nostris S. R. E. Cardinalibus negotiis Propagandae Fidei propositis, habuimus diligentem, demum at Te, Venlis Frater, qui zelo Domus Dei, sempiternaeque animarum salutis sollicitudine, doctrina, prudentia conspicuus, Nashvillensem Ecclesiam summa hucusque cum laude es moderatus, oculos mentis Nostrae convertimus. Itaque Te a vinculo, quo Nashvillensi Ecclesiae adstrictus detineris, de Apostolicae potestatis Nostrae plenitudine solventes necnon a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis censuris, sententiis et poenis quovis modo vel causa latis, quas si forte incurreris, hujus tantum rei gratia absolventes, ac absolutum fore censes, de eorum Venlium Fratrum Nostrorum consilio, Apostolica Auctoritate Nostra, hisce Litteris ad praedictam Metropolitanam Sedem Chicagiensem transferimus, tibi que ad illam transeundi licentiam impertimur, Teque dictae Ecclesiae in Archiepiscopum praeficimus et Pastorem, curam, regimen, et administrationem Ecclesiae ejusdem in spiritualibus Tibi ac temporalibus plenarie committemdo in Illo, qui dat gratiam et largitur dona confisi, quod dirigente Domino actus tuos, praefata Ec-

clesia Chicagiensis per tuae circumspectionis industriam et studium, utiliter ac prospere dirigatur, grataque in spiritualibus ac temporalibus orthodoxa religio suscipiat incrementa. Jugum igitur Domini tuis impositum humeris prompta devotione animi amplectens, curam et administrationem praefatas ita studeas fideliter prudenterque exercere, ut Ecclesia praefata gaudeat se provido gubernatori ac fructuoso administratori esse commissam, tuque praeter aeternae retributionis praemium, Nostram quoque et Sedis Apostolicae uberius exinde consequi merearis benedictionem et gratiam. Non obstantibus, quatenus opus sit, Benedicti XIV Praedecessoris Nostri super Div<sup>no</sup> Mat<sup>ris</sup> aliisque Constitutionibus et Ordinationibus Apostolicis, necnon dictarum Ecclesiarum etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis Statutis et consuetudinibus, ceterisque contrariis quibuscumque. Datum Romae apud S. Petrum sub Annulo Piscatoris die X Septembris MDCCCLXXX. Pontificatus Nostri Anno Tertio.

(Seal)

TH. CARDLIS. MERTEL.

No. 6—Bull of Erection of the Archdiocese of Chicago.  
September 21, 1880.

LEO PP. XIII.

AD FUTURAM REI MEMORIAM. Postquam Venerabilem Fratrem Jacobum Duggan a vinculo, quo tenebatur, Chicagiensis Ecclesiae ob gravem diuturnamque ejus infirmitatem absolvimus, eademque ideo Ecclesia suo mansit viduata Pastore, considerantes Chicagiensis Civitatis celebritatem, Christifidelium ipsa in Diocesi degentium multitudinem, liberamque, qua inibi, uti par est, Ecclesia fruitur, temporalia bona possidendi facultatem, in id consilii venimus, ut Episcopa-

lem Sedem Chicagiensem ad Metropolitanæ dignitatem evehamus. Itaque, suffragantibus quoque Venerabilibus Fratribus Nostris S. Romanæ Ecclesiæ Cardinalibus consilio Propagandæ Fidei præpositis, memoratam Chicagiensem Ecclesiam in Archiepiscopalem Sedem Apostolica Auctoritate Nostra, harum Litterarum vi, evehimus, eique dioceses Altonensem et Peorensem suffraganeas assignamus et constituimus. Verum novi hujusce Archiepiscopatus fines seu limites aliquantulum immutamus; a meridionali enim illius territorii parte Comitatus LaSalle, Bureau, Putnam, Henry et Rock Island divellimus et distrahimus, eosque Peorensi adjicimus Diocesi, cujus Ordinarius tum ob distantiam, tum ob minorem Fidelium numerum spiritualibus eorumdem Comitatum necessitatibus facilius et satius consulere poterit. Haec constituimus et edicimus, decernentes has Litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere; atque illis, ad quos spectat et in futurum spectabit, in omnibus et per omnia plenissime suffragari; sicque in præmissis per quoscumque Judices ordinarios et delegatos, etiam cautarum Palatii Apostolici Auditores, Sedis Apostolicæ Nuncios, et S. Romanæ Ecclesiæ Cardinales etiam de Latere Legatos, sublata eis et eorum cuilibet quavis aliter judicandi et interpretandi facultate et auctoritate, judicari ac definiri debere, atque irritum et inane si secus super his a quoquam, quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus Nostra et Cancellariæ Apostolicæ regula de jure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, necnon dictæ Chicagiensis Ecclesiæ, aliisque quibusvis etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, consuetudini-

bus, ceterisque licet speciali atque individua mentione ac derogatione dignis in contrarium facientibus quibuscumque. Datum Romae apud S. Petrum sub Annulo Piscatoris, die XXI Septembris MDCCCLXXX. Pontificatus Nostri Anno Tertio.

(Seal)

TH. CARDLIS MEETEL.

No. 7—Letter from the Apostolic Delegate concerning the Rev. Jeremiah J. Crowley.

Washington, D. C.

Apostolic Delegation,  
United States of America.

No. 1898.

Cum Sacra Congregatio de Propaganda Fide cognoverit quosdam Archdioceseos Chicagensis sacerdotes electionem Rdi. P. J. Muldoon ad Episcopatum aegro animo sustulisse, et contra ejus consecrationem totis viribus, pertinaciter, injuriose, protestatos esse, litteris sub. No. 45708, Romae datis die XXI Augusti, 1901, huic Apostolicae Delegationi onus commisit stricte vigilandi ne res adeo scandalose procederent, simulque canonice monendi, et, quatenus opus sit, ecclesiasticis censuris plectendi quoscumque reos invenire accideret.

Nunc autem, cum tuto cognoverimus Rdum Jeremiam Crowley, ejusdem Archdioceseos sacerdotem, praedictae electioni et consecrationi acerrimam oppositionem prae-buisse, et ab ea neque modo desistere, siquidem prae oculis habemus:

- 1o, libellum tribunali civili a se oblatum,
- 2o, defensionem quam ejus advocatus parare conatus est,
- 3o, promissionem a se scripto factam de proximo publicando opere quo tristis Archdioceseos status, in sua mente existens, narraturus sit,

Eundem Rdm Jeremiam Crowley pro sui ipsius bono et ecclesiae decore in Domino rogamus ut a sua pertinacia desistat, eumque simul peremptorie, una vice pro tribus, monemus ut signa certa resipiscentiae et reparationis ostendat. Quod si noluerit, et si infra decem dierum spatio a die hujus monitionis eidem notificatae computando scandalum non reparaverit,

1o, desistendo a lite coram tribunali civili proseguenda,

2o, ominimode libri promissi impressionem prohibendo, vel, si jam impressus fuerit, eundem non publicando,

3o, reparationem publicam publici scandali dando,

4o, seseque auctoritati Archiepiscopi subijciendo, eum  
**EXCOMMUNICATUM IPSO FACTO**  
declaramus, quamque excommunicationem huic  
Apostolicae Delegationi reservamus.

Mandamus praeterea Curiae Archiepiscopali Chicagensi executionem hujus decreti, cui igitur onus committimus has presentes litteras praedicto Rdo Jeremiae Crowley consignandi, servatis jure servandis; quod si idem Rdus Jeremias Crowley absens sit vel reperiri non possit, edictis penes ecclesias vel alio loco publico propositis, post decem, uti diximus, dierum spatium, a pertinacia non desistente, volumus hoc decretum effectum suum similiter sortiturum.

Datum Washingtonii, Ex aedibus Apostolicae Delegationis, die XIII Octobris, 1901.

(Seal)

SEBASTIANUS, CARD. MARTINELLI,  
Pro-Delegatus Apostolicus.



No. 8—Excommunication of the Rev. Jeremiah Crowley.

Chicago, October 26, 1901.

Rev. Dear Sir:

Whereas, the Rev. Jeremiah J. Crowley, a priest exercising faculties in the Archdiocese of Chicago, has grievously violated the laws and discipline of the Roman Catholic Church and of the Archdiocese of Chicago, and as he persists contumaciously in his unlawful conduct, therefore, after due warning from the Apostolic Delegation of the United States, as shown by the above document, which was delivered to the Rev. Jeremiah J. Crowley in person, on Wednesday, the 16th day of October, 1901, and the said Rev. Jeremiah J. Crowley having failed to comply with the conditions laid down by the Apostolic Delegation within the period of time allotted to him in the said decree,

We hereby declare publicly and solemnly that the Rev. Jeremiah J. Crowley is excommunicated from the Roman Catholic Church and all participation therein, according to the decree of His Eminence Sebastian Cardinal Martinelli, Pro-Delegate Apostolic.

The Effects of this most grave censure of the Church are:

- 1st. He is cut off from the communion and society of the faithful.
- 2d. The faithful are forbidden under severe penalty to hold communion with him or assist him in his unlawful conduct.
- 3d. He cannot receive or administer any of the Sacraments of the Church. Should he attempt to give absolution in the tribunal of penance, said absolution is invalid and sacrilegious.

- 4th. He cannot be present or assist at any of the public exercises or offices of religion in the Roman Catholic Church, nor can he be present at Mass, Vespers, or any other public services in the Roman Catholic Church.
- 5th. He cannot receive or fill any office within the gift of the Roman Catholic Church.
- 6th. Should he die whilst under this excommunication he will be deprived of Christian burial.

All the Pastors of this Archdiocese are hereby commanded, sub poena suspensionis, to attach the above decree and this letter on the walls of the sacristies of their churches for thirty days, in such a manner that it may be easily seen and read by all.

This order goes into effect immediately upon receipt thereof. Given at Chicago on this, the 26th day of October, 1901.

PATRICK A. FEEHAN,

Archbishop of Chicago.

By order of the Most Rev. Archbishop,

F. J. BARRY,

Chancellor.







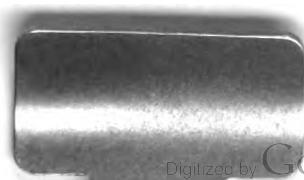


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